[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

THE

Nonconformist.

— THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1420. LONDON: WEDNESDAY, FEB. 5, 1873. PRICE { UNSTAMPED.....4d. STAMPED .....5d.

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Ecclesiastical Affairs.

VOICES FROM STAMFORD.

STAMFORD, to the best of our recollection, never exercised a very powerful influence upon the current, whether ordinary or extraordinary, of national affairs. Considered as a part of our electoral system, it is simply a pipe through which its patron blows off, or gets his friends to blow off, Conservative airs. Very entertaining they are at times, and usually very respectably performed. But the borough is but an organ of expression of which the Marquis of Salisbury is reputed to keep the key, and the tones and tunes produced by which are under his complete command. "A crowded and enthusiastic meeting at Stamford," accordingly, is commonly and justly regarded by the public as a *quasi* popular exposition, by himself or by others, of the noble marquis's political views and sentiments. It furnishes a suitable and harmonious accompaniment to his voice—nothing more. A Church defence meeting at Stamford gives the music of the noble landlord through the medium of his borough. It adds but little to the effect of his utterances. Like the drone of a bagpipe, it is merely the background used for setting off the tunes which he plays.

Of the Marquis of Salisbury himself two things may be said—first, that he has ideas, and, secondly, that he can express them with vigour. His speeches come of his convictions—his convictions come partly of his intellect, partly of his temper, and partly of his position. He is by far the ablest, and, we may add, the most consistent, exponent of Toryism proper in regard to all political and politico-ecclesiastical matters of dispute. For one thing, he is not troubled with the least self-diffidence. His *dicta* are pronounced without qualification—and if the whole world is against him, so much the worse for the world. The Church of England, no doubt rejoices, as in a special Providence, that he has cast in his lot with her both as a religious organisation and as an Establishment. For ourselves, as Liberationists, we are very far from regretting it. Vibratory movements are uncommonly difficult to deal with—give us immobility and we know our work. The marquis seldom, if ever, shifts his ground. His faith is in authority. He shrewdly suspects reason—he wholly distrusts expediency—he has an aristocratic contempt for public opinion. He commands general respect, but almost never wins intelligent concurrence. He is especially qualified, therefore, to be a champion for the Church—for he is about the least likely of the statesmen of our times to treat lightly the exhortation, "Meddle not with those who are given to change."

Last Thursday night the noble marquis honoured a meeting of the Stamford Branch of the Central Church Defence Institution with his presence, and was accompanied to the platform by Mr. Gathorne Hardy, Mr. Ward Hunt, Sir J. C. D. Hay, Lord Kesteven, and the Bishop of Gloucester. The *Times* of Saturday contains a fair report of the chief speeches delivered on the occasion which, we need hardly add, we have read with great interest, and, we hope, not without just appreciation. After twice going carefully over the report, we tried by reflection to catch a true glimpse of the purport and drift of what had been uttered. It amounted pretty much to this—"We are the men, and wisdom will die with us." We do not mean to say that there was any indulgence in personal boasting—but there was a predominance of that reflex praise which is gained from personal identification with a system supposed to be incapable of being too highly exalted. This, however, exhibited but one side of the proceedings on the occasion. To this obverse there was, of course, a reverse. Dissent came in for its share of criticism—quiescent Dissent for "halfpence" thrown to it in commiseration—political Dissent for "kicks" administered with wonderful goodwill. The aim and tone of the meeting reminded us very forcibly of a couplet engraven on the collar of the Royal Prince's dogs in the last century—

I am his highness's dog at Kew,
Pray tell me, sir, whose dog are you?

There is a ringing sound in the following passage of the noble marquis's speech, which produces upon one the effect of a full peal of church bells—as rousing, yet as transient. "The Church had so many claims upon the admiration and devotion of her children, that it might be difficult to pick from among them the one that might be most commended as a ground for continued and earnest support. He would dwell upon her great and constant moderation; upon the steady bulwark which she had offered against the growing infidelity of the age; upon her great and splendid history; upon the magnificent promise which was now bursting on the present; upon the contrast she offered to other churches and other religions, both in this and other countries, which, while she steadily persevered in her ancient faith, in her appointed mission, were all rushing from one novelty to another. But of all her merits, the most practical one, and that upon which the controversy with respect to her existing status was most likely to turn, was her command upon the allegiance and devotion of the people of this country." The only reply we can give to this eulogium within our allotted space, is in the words of Burns—

O wad some Pow'r the giftie gie us
To see oursels as others see us!
It wad frae many a blunder free us,
An' foolish notion:
What airs in dress an' gait wad lea'e us,
And ev'n devotion!

Mr. Gathorne Hardy presented to the meeting the other side of the question—the unlovely position occupied by Dissenters. The Home Secretary of Mr. Disraeli's Government seldom attempts lofty flights of oratory. He is low on the wing, and flies pretty evenly, and not altogether without power, a few feet above the ground. Accordingly, he is unable to take a comprehensive view of any question whatever, although he is keen in his survey of details, and smart in his method of dealing with them. His religious sympathies are narrow, his prejudices invincible, and his belief in himself quite as confident as he can find grounds for sustaining. No man need look to his speeches for an original view of the subject matter of them—nor, indeed, for "a reason of the hope that is within him." He pelts old stones at the newest questions, and assumes as indisputable any common-place assertion that may suit his immediate purpose. In handling religious topics there is a sort of pious unction in his manner, the sincerity of which we should be ashamed to call in question, but the single-sided use of which is occasionally grotesque in its simplicity.

Mr. Hardy characteristically bewailed "the melancholy fact that one part of the population should devote all their energies to attack the other, who at least had this at heart—that they would spread religion among those who could not be reached by the ordinary rules of supply and demand." Among these assailants of the Church of England were "men who in recent years had taken up that which was an entirely new doctrine to Nonconformity," and who, "instead of making their attack openly, and avowing their enmity, professed to be the Church's greatest friends." "They tell us," he continued, "that we are so encumbered by the money we possess, so overburdened by the State assistance we receive, we are put in so unpleasant a position by the honours which the country bestows upon us, that they will relieve us from them all, and place us in a position in which we shall be able to act much more independently, and, in fact, imitate themselves, who are the princes and peers of society." The aristocratic *hauteur* of the intense sectary, we may remark by the way, gives out a kind of heat under which the unction of piety very speedily evaporates. Then come the old, old fallacies, so often laid bare, yet so often clothed with fresh authority—the well-worn *tu quoques*—the inevitable assumptions—the axioms which, where evidence is not at hand, dispose of questions with a magisterial air without the least regard to facts. "Did the Church of England preach the Gospel to the poor? If she did not, who did? The statistics of Mr. Hume showed that Nonconformity must have paying congregations, or it could not go on, &c." "Endowments were a necessity. They could no treat religion on the principle of supply and demand." "He believed it to be the interest of the country that the State should make some religious profession." Such contested maxims as these, which have been found equally at variance with facts and faith, intermingled with grossly depreciatory illustrations of the defects and evils of voluntaryism at home, in the colonies, and in the United States of America, make up the substance of Mr. Gathorne Hardy's speech. It is plain that he looks only at the brief of his client. He knows nothing, and does not care to know anything, of the case on the other side. It would be useless to appeal to his reason. He has been answered over and over again by anticipation. How he has served the Church Establishment may, perhaps, be patent to himself. That he will have done appreciable service to the Liberation Society, we think we may

take upon us to say, the effect upon "quiet" Nonconformists of his contemptuous patronage of them will hereafter decisively prove.

THE ATHANASIAN CONTROVERSY.

POLITICAL innocents, inexperienced in the ways of ecclesiastical factions, might reasonably suppose that the excitement which has been so elaborately cultivated of late in reference to the Athanasian Creed must portend something serious. When memorial and counter-memorial hurtle through the air; when platform thunders against platform; when heavy churchwardens don theological armour; when veteran controversialists, reposing on their laurels, are roused by the scent of war to set lance in rest again, we might well be pardoned if we supposed that great deeds were to be done, and great issues fought out to the end. When judicious bishops, emboldened by the apparent numerical force which urges the demand, go so far as to say that really some relief must be found somehow for "scrupulous consciences"—provided always that consciences equally scrupulous on the other side are not offended; and when other dignitaries, backed up by a still greater force of numbers, declare that if a line of the Creed is touched they will despair of the Church and retire from office,—one might imagine that things must now come to a definite issue; and that at last we may get a distinct utterance as to what is the living conviction of the Anglican Church on the question. But old stagers like ourselves are pretty well used to this sort of thing. We have seen too many "prave 'orts" swallowed as meekly as Ancient Pistol's leek, to have much expectation of any violent deeds following at present. We know very well what will be the result. The solution required by the State-Church has little reference to the truth or falsehood of the opinions at issue. The question is, what will best keep things together? What sort of action, or masterly inaction, will best sustain the pretence of unity, which, however thinly it may veil the most deadly schism, is still essential to the continuance of the Church's present political status? That is the real matter to be settled. And when it becomes sufficiently clear, the storm will no doubt subside into resignation, if not into general acquiescence. Nevertheless, the present agitation presents some curious features which are worthy of remark.

A very short time ago, the tide of opinion seemed to be running very strongly in favour of *some* alteration either in the creed itself or in its use, though as to the precise form of that alteration opinion was hopelessly divided. Lord Shaftesbury's memorial was so numerously signed, and was altogether of so eminently respectable a character, that episcopal authority seemed to be perfectly justified in thinking twice before denying all hope of concession. Everybody began to imagine that now something or other would really be done. But the worst of petitions is that, like Hegel's contraries, they are so apt to engender their opposites. And such has been the case now. The memorial signed by ten thousand against the creed has been met by a petition with over twelve thousand signatures for the creed. Besides, not only in quantity but in quality, does the petition eclipse the memorial. The former might be signed by the aristocracy of intellect; but, as Lord Salisbury deprecatingly observed the other night, it had only "a beggarly array of churchwardens." The petition, however, had considerably more than "a beggarly array" of these useful functionaries. And in the opinion of Lord Salisbury, they quite overbalance "several peers, many members of Parliament, and many persons well known in London." It seems a little odd at first sight, that so aristocratic a gentleman as Lord Salisbury should thus pit churchwardens against peers. In fact it seemed so to strike himself; for he was good enough to explain. He does not, it seems, "in other matters object to a certain flavour of aristocratic doctrine," but "he never dreamt of such an idea as that the testimony of peers and members of Parliament to an article of faith was of more value than that of humbler people." What notions the Marquis of Salisbury may have as to the meaning of an "article of faith," we of course cannot pretend to say. But the date, the origin, the meaning, and the authority of a document like the so-called Athanasian creed, are surely matters on which scholarship and research ought to have some little to say which cannot be said by ignorance. And those, whose faith is bottled up in formularies like that, can scarcely be expected to understand the real meaning or the value of the testimony borne by the common heart of humanity to the power of the Gospel. But that to which we ask attention is the peculiar circumstance that a Church established—amongst other things—for the very purpose of lifting its controversies above settlement by popular clamour, is obliged to have recourse to all the ordinary means of political agitation in a matter only for reverent and solemn discussion. We undertake to say that there is no Church in the world, nay, that no Church ever existed, under such a shameful deprivation of all properly spiritual means for the settlement of questions like these. Convocation can do nothing; Parliament won't; unless under the stimulus of popular agitation. There is nothing left, therefore, for the parties at issue but to fight it out by a process of ecclesiastical guerilla warfare.

There is one argument which we think might very well have been left out of the controversy, and that is the appeal *ad misericordiam* on behalf of "scrupulous consciences." After the general glorification by all parties in the Church, of judicial decisions which seem to make stern formularies mean anything or nothing according to circumstances, the less we hear about tender consciences in this matter the better. Dr. McNeile seems to us on this point unanswerable. He "would respectfully request the brethren who differ from him in this matter to consider that what we ask them to consent to, until some satisfactory alteration can be devised, is only to continue to do what they have been doing all their lives, conscientiously though painfully doing." This last touch, "conscientiously though painfully," shows very clearly that the dignified repose of a deanery has taken nothing from the edge of the venerable Doctor's controversial weapons. But, adds the dean, "what they are asking us to do is a new thing, which we have never done; it is to pass our Christian year without the authoritative use of any symbol of this part of our testimony." Besides, the opponents of the creed are properly told that they have "solemnly declared their conviction of its Scriptural truth" in subscribing to Article 8. We cannot think that those clergymen who consented to the creed in some non-natural sense which they now find intolerable, or who ask only to be relieved from an articulate utterance of words to which, if they are faithful to the articles, they still consent, can be possessed of consciences which demand a very tender consideration. Such likewise seems to be the opinion of at least 12,000 amongst their brethren, clerical and lay, including a large number of churchwardens. The controversy must needs excite some compassionate interest, but we confess we have not very much hope of any profitable issue.

ECCLESIASTICAL NOTES.

WE have referred more than once in these columns to several characteristics illustrative of the progress of Ritualism in the Established Church. We are ready, as far as our information extends, to give our testimony to the apparent rapid spread of this form of Church-of-Englandism, but, at the same time, we are scarcely prepared to endorse what has been said by Mr. Alderman Bennett, of Manchester, upon this subject. Mr. Bennett goes so far as to predict that in ten years time Ritualistic services would be seen in almost every church, quoting, at the same time, the *Temple Bar* magazine (not a remarkably high authority in ecclesiastical matters), to the effect that Sacerdotalism is the key-note "of the Church of England, that it is spreading, that it will continue to spread, and that the past life of the Church will be merely a study for the antiquarian. This may possibly be the case, but if it should be it will be due to one, and only one, cause. You may get adherents to any faith whatever, if only that faith be preached with passionate earnestness and sincerity. At one time all the passion and earnestness in the Established Church was represented by the Evangelical section; it is now represented by the Ritualistic section. So long as this continues, just so long will Ritualism go on making adherents. This is the simple philosophy of all religious movements, of whatever kind they may be.

We quoted, in our last number, some statements from a writer concerning the present mode of providing for the incomes of the bishops of the Established Church. In reply to the statements then made, we have received a letter from a gentleman who, desirous as he may be of concealment, it is impossible not to connect with the office of the Ecclesiastical Commissioners, the information contained in the letter being such as no one not in that office could have communicated. Our correspondent states first, that the Act of Parliament which vests the estates of the archbishops and bishops in the Ecclesiastical Commission was passed mainly to put an end to the "fine system." This may or may not be the case. If it be the case, it must be a matter of private knowledge, for no such purpose is stated in the preamble to the Act, which is all the public have to deal with. Our correspondent goes on to say—giving information that has not before reached the general public—

> The income of the future incumbents of the sees had been previously regulated, and the Act provides that so soon as practicable the commissioners are bound to provide an estate let at rack rent (*i.e.*, of full annual value) as shall produce the fixed income of the see, but every precaution is taken to render impossible any dealing with the property, excepting the perfectly legitimate one of letting it on farming leases, and even these are limited as to term to prevent the possibility of abuse. The mine story is all moonshine, for only the surface is practically vested in the bishop for the time being, the commissioners reserving *all mineral rights whatsoever, with full power to work and exercise them*, and not even brick earth can be worked without the proceeds being paid over to the commissioners.
>
> Furthermore, the commissioners, on the vacation of any see, are empowered to take away from any permanent estate any excess which may have arisen during an incumbency over and above the statutory income, and they have also to make up the amount if by any unforeseen circumstance the value may have been reduced. The estates came over to the commissioners held on the most wretched tenures possible, they go back to the bishops let at their full annual value. Not half the bishops are re-endowed, and four of those which have been have handed their estates to the commissioners to manage in consideration of their being paid their statutory incomes irrespective of what the estates may produce. This agreement once made is irrecoverable during an incumbency. I only know of one bishop who happens to be getting rather over his fixed income, and that arose from an advantageous sale of part of the estate, the dividends on the invested proceeds of sale being slightly in excess of the former rent of the land sold.

We gather from this explanation two facts—first, that mineral rights are reserved from the present bishops, so that the scandalous history of a certain Bishop of Durham cannot be repeated; and, secondly, that during the lifetime of any bishop, now in possession of lands in place of statutory income, the bishop may receive the value of those lands to whatever sum they may reach. Supposing, for instance, that a bishop recently appointed should live as long as the recent and now living Bishop of Winchester, whose income, probably, has been trebled during his lifetime, and that simply from the increased value of lands and tenements, just the same thing may occur that has occurred to the Bishop of Winchester; but our correspondent, however intimate may be his knowledge, does not, and cannot, say that Dr. Sumner has returned anything to the Government. We take our correspondent's word for the fact, which could not otherwise be known, for certainly it is stated in no Parliamentary paper, that only one bishop is now getting "rather over his fixed income." Well, does that bishop, whoever he may be, return the surplus to the Ecclesiastical Commissioners? However, we have no desire whatever to attack the bishops in this respect as persons, and we can well imagine that what one of them once said may be true, and almost necessarily true of more than one, viz., that he never knew what it was to get into debt until he was made a bishop. The fault is not in the men, it is in the system. More frequently than not the men are irreproachable.

The daily newspapers have conveyed to our readers the statement that the Corporation of London have voted 300*l.* for a pulpit for a church building to be named the "City Temple," in which the Rev. Dr. Parker will be the minister. We read this intelligence with profound regret, and are glad to find that our regret is shared by others. A correspondent writes as follows:—

> I am afraid the glory of the City Temple will be tarnished if corporation money is accepted. Surely after getting 50,200*l.* for the good old chapel it will not be augmented by any sum, large or small, from such a source, for nearer to State aid I cannot conceive it possible to approach. Mr. Deputy Fry said the motion was a peculiar one, and that all would feel pleasure in having an opportunity to show interest in the movement. I for one feel the reverse of pleasure, and instead of a grand city movement as he called it, in my opinion it is a very backward one, and likely to produce many a squabble. I sincerely hope it will not be accepted, and that the two hundred years' history of Nonconformist principles will not be damaged by accepting any sum of money, especially for a pulpit, in which it is to be hoped the pure voluntary principle will be maintained.

This testimony does not, and will not stand alone. We have a full report of the debate on the motion in the Common Council for granting this disreputable 300*l.* in the *City Press* of last Saturday. The vote was moved by Mr. Deputy Fry, and seconded by Mr. Deputy Taylor. Mr. Fry asked for "kind consideration," and Mr. Taylor said it would be a "graceful act." Quite rightly Mr. J. C. Davis said that "other denominations might make similar applications," and moved an amendment, supported by Mr. Fricker. We regret to see that Mr. Bontems supported the original motion. We do not know to what, if any, denomination Mr. Bedford may belong, but

he seems to have been almost the only member of the Common Council who had the smallest idea of a principle. Mr. Bedford said that he was sorry that he could not agree with the motion. "He thought it a mistake, and that the great Nonconformist body of the country stood on higher principles as they did not touch public money." This has been true; but if the managers of the "City Temple" choose to degrade themselves by accepting a public grant on this motion, the "great Nonconformist body" cannot help it. We quite understand the good feeling and good intention involved in this vote; but both the intention and feeling are utterly mistaken. If the Corporation of London wished to damage Nonconformity, they could adopt no surer process than that of voting money in any way, or with any excuse in its ostensible support. The vote may be a customary one, but the acceptance of it should be repudiated.

THE GREAT ATHANASIAN CREED MEETING.

(By our own Reporter.)

Knowing how long, and how careful, had been the preparation for the meeting to be held at St. James's Hall, to protest against the threatened alteration of the Athanasian Creed, I expected that it would be large, but thought that a quarter of an hour before the time of commencement would be soon enough to secure a seat. To my surprise, however, I found the hall nearly packed—area, orchestra, balconies and gallery—and the people were pouring in as they are wont to do nightly to the Christie Minstrel entertainments in the same building. In a few minutes, Mr. Beresford Hope, M.P.,—who throughout seemed to act as secretary—made his appearance, and in a more than usually hysterical manner, announced that a second meeting would be held at the Hanover-square Rooms—a fact which was still further notified by the exhibition of large placards, which had probably been printed in anticipation of the event.

When the gas was fully turned on the scene was certainly very striking. It was exclusively a male audience, and, without any disorder, there was an eagerness and vivacity which indicated an expectation of coming events of no ordinary importance. Of course the meeting was dotted over with clergymen, but the bulk of the audience were apparently laymen. The presence of young men was very noticeable, and if I had not remembered that there must be a considerable number of juvenile choristers connected with the various Ritualistic churches in London, I should have been surprised at the number of boys present.

At eight o'clock the promoters of the meeting came on to the platform—Canon Liddon being received with enthusiasm. Mr. Hope explained that, in consequence of his recent illness, the Duke of Marlborough could not preside, and said that the post would be occupied by Mr. J. G. Hubbard, formerly member for Buckingham, and as one near me said, with some solemnity, "the chairman of the great Gorham meeting twenty years ago." A short collect was then read, amid the profoundest silence, and the "Amen" which followed—intoned by many—had a striking effect. Still more striking was the Lord's Prayer, which was intoned by a large part of the audience, with a depth and an earnestness which were highly impressive.

Mr. Hubbard's opening speech was succinct and pointed, and his points were cheered with a quickness and a consentaneousness which indicated that the meeting was all of one mind. He noticed the various proposals for dealing with the creed, and briefly stated his objections to them. He admitted that once he had himself shrunk from its statements, but examination had assured him of the groundlessness of his objections, and he believed that if the laity were better instructed in the matter their difficulties would be removed.

Usually the reading of letters from people who can't attend the meeting is a piece of business which is got through with impatience; but it was quite otherwise in this instance. For, in the first place, it was so diverting to hear these letters translated, as it were, into Beresford Hope, by that gentleman's extraordinary elocution, that it was impossible to repress a little laughter; and then the meeting was so impatient to demonstrate that it took up the several points of the letters, one by one, and greeted them with ringing cheers. Canon Kingsley's letter, in which he referred to the value of the creed in connection with scientific investigation, seemed to afford a delighted sort of surprise. The Dean of St. Paul's letter also showed that High-Church instincts were strong in the meeting; while that of Mr. Gathorne Hardy, M.P., was received with an enthusiasm which seemed to indicate that Toryism, as well as attachment to the Creed of Athanasius, was strong in St. James's Hall that night. It was further stated that 560 delegates were present, and that they came from thirty-six counties, and more than 100 towns—facts which showed how thoroughly the meeting had been prepared for, and that its promoters had put out all their strength, both in town and country.

A Bank Director, Mr. H. F. Gibbs, moved the first resolution, which pledged the meeting to a full and unhesitating acceptance of "the affirmation of the 8th Article that the Nicene, the Athanasian, and the Apostles' Creed "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." He spoke with terseness and directness, and with just the amount of dogmatism which suited the temper of such a meeting. The attack on the creed he declared to be an attack on all the creeds, and, in fact, on all dogmatic belief, though the majority of the assailants were unconscious that they were playing into the hands of the unbelievers, who were a small knot of noisy agitators. Noticing the objection to the creed, that it was contrary to public opinion—(derisive cheering)—he said that this was not the first time that they had heard Athanasius *contra mundem*. As to its not being intelligible, the subject was not one of intellect but of faith. (Great cheering.) The three creeds must stand or fall together. It was a layman's question, and it was time that the laity spoke out. The speech was, of its kind, a success.

To him succeeded the Rev. Beardmore Compton, rector of St. Paul's, Covent-garden, a speaker with a good presence and voice, who said he had signed the creed six times, and should be a perjured man if he did not stand by it. Though his speech was somewhat chatty and diffuse, it was sufficiently defiant. He could hardly express his detestation of the idea that the question was to be settled in accordance with popular taste—a sentiment which was loudly cheered. He did not want it settled, for he was a member of Christ's Church militant, and must fight till the other side laid down their arms. If anybody was to run away it must be the other side. The controversy did no harm, and would do a great deal of good; but whether he meant to the establishment, as well as the cause of truth, he did not say. *I* doubted it.

The motion, when put, was carried without a dissentient; the show of hands being quite a sight. I did not say, with Puff, in the *Critic*, "When they *do* agree their unanimity is wonderful," because I rembered that my card of admission bore this inscription, "Only persons favourable to the continuance of the present use of theAthanasian Creed in its integrity will be admitted to the meeting, and the bearer of this is pledged by accepting it to submit himself, without discussion, to the ruling of his grace the chairman."

The Marquis of Salisbury was then announced, and, as may be supposed, had quite an ovation. He did not, however, make a characteristic speech; but was serious, rather than smart and sarcastic—perhaps because he felt that a slashing speech on such a subject would not have been seemly. After dealing with the question argumentatively, turning to its practical aspect, he asked who was to alter the creed? Convocation would not. (And this statement was received with vigorous applause.) Then it must be done by the House of Commons. (Cries of "Oh!" and "No!") And, remembering as he did, how matters were debated and divided upon in that Assembly, he did not think that it would tend much to the edification of Christian minds. In fact, the thing might be set aside, as being that which, in the present condition of the English Government, and with the present relations of Church and State, it would be wholly impossible to carry out. He made merry at the idea of the memorial in favour of altering the creed being signed by many peers and M.P.'s. He himself was not averse, in secular matters, to a flavour of aristocracy; but he never dreamt of such Toryism as that of imagining that the testimony of peers and members of Parliament with regard to an article of religious faith was of more value than that of any other people. He also expressed astonishment at the levity with which the effects of an alteration were regarded. They seemed to imagine that all the tender consciences were on one side. If Parliament interfered, the evil would be very great; for, if it prohibited the use of the creed, his impression—his fear—was that the prohibition would be disregarded. If, on the other hand, its use were made optional, a new party line would be introduced into the Church. The submission of the Church would be the greatest evil; for it would be a frightful thing if men came to look upon the Church as having deserted her sacred mission, and his lordship closed by adverting to the progress of infidelity, and urging Churchmen to be faithful to the heritage handed down to them by their forefathers. The motion which he moved deprecated any mutilation of the creed, or alteration of its status, as fraught with danger to the preservation of Christian truth throughout the world.

The Rev. R. H. Temple, of Leeds, one of the provincial agitators on behalf of the creed, seconded the motion, and, as he was a portly personage, with rather a strong voice, one felt inclined to laugh when he described himself as "a feeble, almost voiceless echo" of the spirit of the north. His speech was so great a contrast to those which had preceded it as to be very much in the nature of an anti-climax.

After resolution No. 2 had been carried with the same unanimity as resolution No. 1, a modest but unimportant little speech from Sir Percival Heywood introduced the third, which pledged the meeting to employ all lawful means to keep things as they are in regard to the creed.

The Rev. Lord Alwyne Compton, a conspicuous speaker in Convocation, followed, and asserted that there was not the slightest chance of the Lower House consenting to an alteration. One noticeable point in his speech was his recognition of the fact that many of the clergy don't, and won't, use the creed—what was to be done with them? Well, the law should be enforced with discretion, and, in fact, he deprecated a resort to legal means except in extreme cases—by which he appeared to mean cases of absolute disbelief in the substance of the creed. Then he innocently asked why everybody else should be allowed to manage their own affairs, while the Church's affairs were interfered with by Parliament? I wonder whether he really wanted to know!

That everybody might seem to be interested in the retention of the creed, a working man—Mr. Hopkins—of very respectable appearance, was put forward at this stage. He, however, admitted that perhaps the majority of the working classes were indifferent to the subject, but whose fault was that? It was because they had been neglected. Still there were a large number of them—at the West-end, I think he said—who were determined and steady supporters of the Church and its creeds.

The speech of Alderman Bennett, of Manchester, revived the now somewhat flagging interest of the meeting, and his vigorous and practical speech was adapted to its purpose, which he declared to be to stir up "the slow and sluggish south." He called for a reform of Convocation. The bishops, he said, "being the creatures of the State"—nothing throughout the evening was more cheered than this—always looked State-wards, and when preparing their charges turned to the laity to see which way the wind blew, a statement received with cheers, cries of "No," and counter-cheers. He said that the working men of the country took little interest in the creed because they heard it so seldom, it not being read at "evensong," when they were mostly at church. So he recommended that it be read then, and that it be sung as a processional, or as an anthem, when it would be found to have an electrical effect. He also wished for universal sermons about this creed, and seemed to think that it had better be used every day, as aforetime, rather than so seldom as it now is. Certainly if any of the speakers may be said to have had "Athanasian Creed on the brain" it was Alderman Bennett.

I suppose Canon Liddon was kept back till the last to hold the meeting together, but it was rather a daring experiment on its patience to put up such a speaker at half-past ten o'clock. It was also a great pity that so solid and argumentative a speech should have come so late. He was received with quite a roar of applause, most of the audience rising, and he spoke with his usual decisiveness and incisiveness. Any change, he said, which affected any one of the Church's three creeds was an organic change, and touched the life of the Church at its centre. Those creeds were second only in authority to the very words of our Lord Himself. He analysed the modern phrase, "We don't believe in a collection of dogmas; we believe in a Person"; contending that they could not believe in a Person without believing in a large number of propositions, or, if they would have it, in a large number of dogmas. He denied that it was competent to them to mangle a document which he would call, in spite of the Bishop of Manchester's remarks, a document of œcumenical authority. The late Bishop of Salisbury had declared that if the creed were tampered with he would resign his see; and if the late Mr. Keble had been spared till now his voice would have been raised in favour of preserving it in its integrity. Amid loud and enthusiastic cheering, he read a letter he had just received from Dr. Pusey, adhering to the declarations he had previously made in regard to interference with the creed. That letter, he said, came from one who within the last ten days had been as near death as it was possible for a man to be without dying, and in it Dr. Pusey said that words dictated from a very sick bed must be very true; yet he wished to express how unchanging through sickness or health was his sense of the intensity of the crisis with which they had been threatened all last year, and out of which the Church of England had, by God's mercy, been brought; that he could not conceal from himself that the real issue was whether the Church of England should virtually deny that "the faith in the Holy Trinity and in the incarnation of our Lord was essential to salvation in those who would have it," and that, with his convictions as to the question, he dared no more hesitate in the course he would take than he would about being guilty of parricide.

Need I say that such a speech as this greatly impressed, and indeed excited, such a meeting, or that the votes of thanks which followed attracted but little attention? It was past eleven o'clock when I left. I felt that I had heard more about the Creed of St. Athanasius than during all the past days of my life. I felt, too, that I had witnessed an uncommonly effective and well-managed demonstration, much more so, in fact, than any one would suppose from the reports in the daily papers. And *cui bono?* Well! I have the impression that while the pro-creed party are in a decided minority, they are strong enough to frighten the anti-creed party from proceeding to extremities. If not, we may

look out for a storm, such as we have not had for many a year. I shall watch the future of this controversy with new and keen interest.

The Dean of Ripon has addressed a letter to the *Times* above a column in length, advocating the retention of the Athanasian Creed in its integrity in the public worship of the Church. Dr. McNeile believes that if this creed were removed the Nicene Creed would next be objected to, and the Apostles' Creed would follow.

THE DISESTABLISHMENT MOVEMENT.

NORTHAMPTON—CHURCH DEFENCE OPPOSITION.

On Tuesday, the 28th ult., a meeting in favour of disestablishment was held in the Town Hall, Northampton. Mr. Carvell William and Mr. Edward Jenkins (author of "Ginx's Baby") were announced as the principal speakers, but the latter was obliged to send down a medical certificate of his inability to attend because of indisposition. It is stated that the Local Church Defence Association resolved to take no counter-action, and also that the clergy and leading Conservatives were absent. Certain "friends of the Church," however, were dissatisfied with this conclusion, and as the result, there was issued a private circular, which contained the following passages:—

At a meeting of a few Churchmen, held on Friday night last, it was determined that an effort should be made to have the views of most Churchmen on this question placed before the meeting by a competent advocate, and it has been arranged that the Rev. E. A. Fitzroy, from London, shall attend to reply to the Liberationists. It is of the utmost importance that the friends of the Church should attend in large numbers, and we earnestly request that you will be good enough to be at the Town Hall, with as many friends as possible, not later than seven o'clock this evening. P.S. Since the above was written a handbill has been issued, convening a meeting half an hour earlier. We therefore trust that you will make a point of attending before seven o'clock.

As the issue of the handbill referred to in the postscript was a piece of fiction, the Church defenders got a good start, especially as their movements were unknown to the disestablishers until late in the afternoon of the day of meeting, when little could be done to prevent the packing of the hall. Accordingly, long before eight o'clock, the opposition besieged the doors and took up the best positions, and numbers of those who were friendly to the object of the meeting were unable to effect an entrance. "Thus far," says the *Northampton Mercury*, which devotes several columns to a report of the proceedings:—

The plot had worked admirably, its organisation, during the course of the evening, was still further manifested. Before eight o'clock the "National Anthem" was started by the select front circle; later "Rule Britannia" was their theme; they also made another attempt at the "National Anthem" towards the close; but this time the music did not go so well, their vocal powers having been too much exercised already. Certain defenders of the Establishment had provided, for their own amusement and Mr. Jenkins' special delectation, a wretched reminder of his famous work, in the shape of a bundle of rags, which by a stretch of the imagination might be considered to resemble a "baby," but certainly not "Ginx's." It was a pity Mr. Jenkins' indisposition spoiled their fun, but, notwithstanding his not being present eclipsed the light in which they wished to shine, they could not be restrained from displaying the product of their industry and taste by hoisting the bundle of rags into prominence at several stages of the evening. From almost beginning to end the meeting was carried on in the midst of tumult and uproar.

By eight o'clock both hall and platform were crowded to excess, and among those on the latter were the Rev. Mr. Fitzroy—who is said to be the editor of *John Bull*, and is connected with the county—and Mr. Warren, the travelling secretary of the London Church Defence Institution. As soon as Mr. P. P. Perry, J.P. and ex-mayor, rose to commence the proceedings, Mr. Wright, one of the querers of the circular, asked if arrangements could be made for a discussion, and Mr. Fitzroy if an amendment would be received. The Chairman replied that, after a resolution had been moved, an amendment might be proposed, as it was wished that both sides should be heard. Mr. Fitzroy thanked him for his courtesy, and it might have been supposed that the mover and seconder of the resolution would have been heard in comparative quietness; but when the Rev. J. Payne came forward he was received with hootings and hissings, and it became evident that it was intended to prevent any speaking on that side of the question. Mr. Payne struggled to be heard for some time, amidst numerous interruptions. He remonstrated with the interrupters, as did also the Chairman, but in vain, and ultimately desisted.

Mr. Carvell Williams followed, and after the first burst of cheers and hisses was over, got quiet for a few sentences. He said:—

If I had any doubt, before coming to Northampton, that the cause of disestablishment had made great and rapid progress, that doubt would be removed now. (Applause and "No, no.") We have never had so large a Liberation meeting in Northampton as this. (Hear, hear.) When I commenced my share in this work twenty-five years ago, we could scarcely have got together such a meeting as this to have saved our lives. ("This is to save our Church.") And I am quite sure that the Churchmen of Northampton would not have thought it necessary to bring down a clergyman, or anybody else, from London—(uproar and continued interruption)—to defeat our purpose.

He then proceeded to refer to some recent utterances of the bishops, and especially of the Bishop of Peterborough. He was continually interrupted, called a blackguard, and plied with offensive questions, and at times was completely silenced by clamour. He, however, did not allow himself to be diverted from his course, but kept calmly on—stopping when it was useless to proceed, and then resuming where he had left off, and taking care that the reporters—who were near—should not lose a word. After this had gone on for some time, the Church defenders appeared to wake up to the fact that they were wasting the time of their own friends as well as that of Mr. Williams. So they began to protest against the time which he was occupying; but, said that gentleman, with a provoking smile, "I came down to make a speech to the ladies and gentlemen of Northampton, and I do not intend to be prevented delivering it by the roughs of State-Churchism." This thrust was received with such a howl that it was some time before he could add, "Or, if I am prevented, I think it likely that the champions of the Establishment will suffer from a similar misfortune." So again he proceeded, but after a short time "the tumult again broke out, more vigorously even than in the the last exhibition. It seemed that certain parties in the meeting had nursed their wrath until it was not only warm, but boiling hot, and that it must find a vent. In the midst of the row the Rev. E. A. Fitzroy stepped to the front of the platform, and appealed to the chair whether or not they were to have a fair discussion. Addressing himself to the meeting, he said "the electors of this ancient borough of Northampton wanted to hear the truth, and not falsehoods; they came to hear speeches, and not a set lecture." Mr. Fitzroy proceeded in a very agitated strain, gesticulating violently, and when he had finished a short speech—the meeting in a state of uproar throughout, and Mr. Williams still on his legs, and quietly studying the architecture of the hall—the amendment was understood to be seconded, but the chairman refused to receive it, and protested against such disorderly proceedings.

Mr. Williams then resumed, and said: Gentlemen, I have not yet done. (Uproar.) I have not heard a single word which has been uttered by the rev, gentleman who just sat down, but if he was appealing to me to close my speech, I can only tell him that his appeal should have been made to his own supporters, but for whose brutal clamour I should have closed some time ago. (Cheers and uproar.) If he has been moving an amendment, then I take the liberty to tell him that a clergyman of the Establishment, and an educated man, ought to have known better than to have been guilty of so gross a breach of order. (Hear, hear.)

By this time the disturbers had either come to the conclusion that their tactics were defeating their own object, or else their physical strength was beginning to fail; for Mr. Williams was better heard during his closing passages than previously. At length—at twenty minutes past ten—he sat down, after being on his legs an hour and a-half.

Then, after the Rev. J. T. Brown had earnestly requested the Liberators to hear the mover and seconder of the amendment with perfect quietness, those gentlemen spoke. Neither of them expressed any regret at the conduct of their friends, but, at the chairman's instance, Mr. Fitzroy apologised for having interrupted Mr. Williams as he had done, saying that they had all been irregular. They were both heard with tolerable patience, but there was nothing in their speeches which has not been said at most of the Church defence meetings.

Then came the *finale;* the vote being taken amid silence such as had not prevailed all through the evening.

The Chairman put the amendment, for and against, first, and then the resolution in the same order. It was now so late that many of the disestablishment party, wearied by the noise, had gone home, and, as a consequence, the numbers were so equal that both sides, previous to the chairman giving his decision, claimed the majority. Order having been restored, the chairman announced that according to the best of his judgment the amendment was lost, and the resolution carried. His decision was received by the supporters of the amendment with much dissatisfaction. It was suggested that a poll should take place, but this was not attempted.

On the motion of the Rev. J. T. Brown, a vote of thanks was accorded to the chairman, and the proceedings were brought to a close shortly after eleven o'clock.

It was stated privately that one reason why "the roughs of State-Churchism" were so impatient during the delivery of Mr. Williams's address was their fear that they would lose their beer by the closing of the public-houses, and, in fact, they *were* obliged to go home without that beverage. The local Conservative journal—the *Herald*—the *John Bull*, and the *Standard*, exult at what they call the defeat of the Liberationists, but are altogether silent about the disgraceful conduct of the upholders of the Establishment. A correspondent of the *Herald*, however, has the candour to say—

I narrowly watched the turbulent individuals who so successfully interrupted the proceedings (they were but a small minority), and I declare unhesitatingly, without fear of contradiction, that nine-tenths of them never attend a place of worship of any kind, und that they care no more for the Church than a tom-cat. Public men have for years past been chanting the praise of education and liberty; but they have forgotten to teach the people to be tolerant one towards another, the consequence being that, on every subject which divides public opinion, each party now feels at liberty to howl down its opponent. This, methinks, is a state of things deeply to be deplored, and I strenuously call upon every respectable and thoughtful citizen to set his face sternly against such cowardly, un-English behaviour, and to discountenance any appeals to brute force.

DAVENTRY.

On the previous evening, Mr. Carvell Williams addressed a public meeting in the New Assembly Hall at Daventry, when the attendance was large. The proceedings also were orderly; only some juvenile Church-defenders being present, and their demonstrations being of an inocuous kind. Mr. Ashworth Briggs, who presided, opened with an admirable introductory address, and besides Mr. Williams, the speakers were Mr. Rodhouse, Mr. Hillman (Wesleyan), Mr. Polk, the Rev. T. Adams, and Mr. Eagle. A petition in support of Mr. Miall's motion was adopted. It was the largest and best Liberation meeting yet held in the town.

DR. MELLOR AT BIRMINGHAM.

On Wednesday evening last Dr. Mellor delivered his lecture on "Disestablishment, what good will it do?" at the Townhall, Birmingham, Mr. Alderman Manton in the chair. There was a large audience, and the lecturer was heartily applauded.

DR. MELLOR AT SOUTH SHIELDS.

On Monday evening, Jan. 27, a public meeting was held at Hanley, which was largely attended. Mr. Alderman Pidduck was the chairman. He urged that the Liberation Society had done much to arouse sluggish Dissenters, and to excite the attention of Episcopalians; and he argued that the Established Church was not the Church of the bulk of the nation. It was generally believed that the majority of the people were outside the Church. Disestablishment would be sure to come, and then religious people would rejoice in having a free Church and a free nation. The Rev. E. Mellor, D.D., of Halifax, followed with his lecture on "Disestablishment, what good will it do?" On the motion of the Mayor of Hanley (Mr. E. F. Bodley), a petition in favour of Mr. Miall's motion for disestablishment was carried, with five dissentients.

CHESTERFIELD.

On Thursday last, the Rev. J. H. Gordon, of Darlington, delivered an address in the Assembly Room, Chesterfield, in reply to an address by Mr. Brown, of Ripley, on "The Question of Church and State." The chair was occupied by Mr. J. C. Cox, J.P., of Belper, and there was a crowded attendance. Amongst those present were the Revs. E. Ireland, G. Mabbs, J. Clarke: Mr. Hills, and Mr. Rawson. The Chairman said no doubt one of the reasons why the friends of the Liberation Society in Chesterfield had asked him to be present that evening, was because he occupied a somewhat anomalous position—that of being by birth and connection a member of the Church of England, and yet favourable to its being disestablished and disendowed; and though there might not be any more Churchmen on that platform, they were to be met with on the side of the Liberationists more frequently than many imagined. In the interest of the Church itself, and in the interest of Christianity, he wished to see the Church and State separated, for he had great faith in the voluntary system. The Rev. J. H. Gordon, who was enthusiastically received, criticised the remarks made by Mr. Brown in his recent address, and proceeded to show the disadvantages of a State Church. After the lecture opponents were allowed to address the meeting in turns of five minutes, and the Rev. Mr. Wood, of Ripley, spoke against the lecture, and a sound discussion ensued; but the resolution in favour of disestablishment was carried by five-sixths of the meeting.

SOUTH SHIELDS.

Mr. Gordon lectured on the 23rd at South Shields in the large hall of the Free Library. Mr. Ald. James occupied the chair. There was a crowded attendance. Amongst those on the platform were the Rev. S. M. M'Clelland, W. Layland, Ald. Strachan, and Messrs. G. Lyall, G. Hunt, J. Crass, and T. Pyke. Discussion was invited. The chairman made a vigorous address in favour of religious equality, and the lecturer then proceeded to speak on the Scriptural aspects of the Establishment question. At the close of the lecture the chairman invited discussion, but there was no response. Ald. Strachan moved, and Mr. Crass seconded, a vote of thanks to the lecturer, which was carried with acclamation. Pastor Gordon briefly responded, and said he had hoped to have addressed them under livelier circumstances, remembering his last visit. He moved a vote of thanks to the chairman. Mr. Lyall seconded the motion, which was carried amidst applause. The chairman having appropriately responded, the proceedings terminated with three cheers for Mr. Gordon, in which there was slight hissing.

MORPETH.

On Jan. 28 the Rev. T. H. Pattison, of Rochdale, delivered a lecture on "The History of Religious Equality," of an exceedingly full and comprehensive character, at Morpeth, in the Temperance Hall, the chair being occupied by the Rev. D. Young, B.A. Among those present were the Rev. Dr. Anderson, the Rev. W. Thorburn, Mr. Ald. Hood, and Mr. Thomas Hopper.

NEWCASTLE-ON-TYNE.

On the 27th Mr. Pattison lectured at the Nelson-street Lecture Rooms, Newcastle, which were occupied, says the local report, by a large and appreciative audience. Mr. R. Spence Watson presided, and supporting him on the platform were the Rev. H. T. Robjohns, the Rev. W. Skerry, the Rev. A.

Payne, Mr. James McKendrick, Mr. J. Thomas, Mr. Percival, Mr. Jas. Watson, and other friends. The lecture is fully reported in the Newcastle papers.

OPENSHAW.

On Jan. 39 the Rev. J. H. Gordon lectured at Openshaw on "Liberationism Essentially a Working Man's Question." Mr. J. H. Crosfield occupied the chair. The meeting was a good one, and the audience attentive. Questions were asked by three persons at the close. A petition in favour of disestablishment was adopted with six dissentients.

STOW-ON-THE-WOLD.

A great representative meeting has been held here, to receive an address from the Rev. Thomas Adams, of Daventry. One Wesleyan and several Baptist ministers were present, and the large Assembly Room was crowded with an enthusiastic audience.

BLOCKLEY.

Mr. Adams has lectured in the British School-room here, Mr. Belcher in the chair. There was a numerous audience.

SHIPSTON-ON-STOUR.

Here, also, Mr. Adams has lectured in the Assembly Rooms, these being procured after the Baptist Chapel had been engaged. Great interest was shown in the lecture. At all the meetings held by Mr. Adams petitions in favour of disestablishment have been adopted.

ARDWICK.—ANOTHER STORMY MEETING.

The *Daily Telegraph* says that a stormy Liberation meeting took place in Ardwick, one of the townships of Manchester, on Monday night. The Rev. T. Willis, on rising to address those present, was received with groans and other marks of disapproval, which were kept up almost without cessation during his repeated attempts to obtain a hearing. An alderman who was present called in the police, and a scene of great confusion ensued. A resolution, put forward by the promoters of the meeting, was rejected on a show of hands. Finally the gas was turned out, and the opposing parties jostled each other roughly as they hurried from the hall.

WIGAN.—MORE RIOTOUS PROCEEDINGS.

On the 31st January, the Rev. J. H. Gordon, of Darlington, was announced to give another lecture, in the Public Hall, Wigan, under the auspices of the Liberation Society, the subject on this occasion being, "Liberationism, essentially a working man's question." There was a crowded audience, and on Mr. Gordon and his friends appearing on the platform they were greeted with cheers, groans, and discordant noises. Mr. J. Cross occupied the chair, and, amid great interruption, appealed for attention to the lecture, stating that an opportunity would be given at the close for asking questions. Mr. Gordon then came forward, and was received with cheers, followed by less appreciative sounds, a number of those present also striking up "Rule Britannia." At this stage of the proceedings, the Rev. R. M. Leigh, curate of St. Catherine's, ascended the platform, and, amid groans, appealed to the Churchmen present for order. Before the lecture, according to a Conservative report, "the audience amused themselves with snatches of songs, stamping of feet, and cracking jokes amongst each other, the chairman, lecturer, and Mr. Leigh alternately being received with derisive shouts and groans." The lecture itself was received in the same manner. A disturbance arose at its very commencement, and then, according to the report of the *Wigan Examiner*, the following scene took place:—"During the disturbance a person named Turner rose in the body of the room, held up his arms above his head, and, gesticulating violently, shouted for 'volunteers' to expel the Churchmen. A few hands were raised, and a rush was made to one side of the room, where a free fight appeared to take place, accompanied by the noise of seats being broken, and by shouts and the screams of a few females who occupied the front benches, and who fled for refuge to the platform. After a short time a number of policemen under Inspector Burton, who were stationed near the door, made their way to the spot, and were successful in preventing anything serious from occurring. After this scene several futile attempts were made to restore order, terminating in a declaration by the chairman that the meeting was dissolved. 'Rule Britannia' was again sung, and the National Anthem, and, a reinforcement of police arriving, the hall was very slowly cleared. Those who remained to the last, however, were amused by the vagaries of a Scotch adherent of the Liberation Society, who expounded its principles and his opinion of its opponents in language the reverse of choice. A large portion of the audience lingered outside the hall cheering and groaning for some time." A correspondent says that "the State-Churchmen are resolved that we shall not have a hearing. Our friends cannot have the assistance of the police in obtaining quiet." We are also informed that the Revs. M. Leigh and S. Booth (two curates who were present) were mortified at the proceedings, while one of the local Tory magistrates, who was in the gallery, confessed that it was a disgraceful scene, and would in the end serve the Liberation cause.

IDLE, NEAR LEEDS.

We gave in our last number a general statement of a meeting held in Idle, but have since received a detailed report from a correspondent. It is impossible for us to give this lengthy report, with all its local criticisms, which belong to the local press.

KINGSLAND.

The Hackney Borough Council held the third of its district meetings in support of Mr. Miall's motion in the Schoolroom of the Kingaland-road Independent Chapel, on January 28th, the Rev. Thomas Aveling, the pastor, in the chair. The meeting was addressed by the Revs. J. V. Timms, W. Ellis, and Jos. Shaw, and by Messrs. Stafford Allen, F. Clarke, G. Kearley, and H. M. Heath. An amendment was moved to the first resolution, but it was feebly supported, and the petition in support of Mr. Miall's motion was carried by a large majority.

LECTURES IN THE ISLE OF WIGHT.—The Rev. Joseph Fletcher, of Christchurch, is about to visit the island for the purpose of lecturing on the Disestablishment of the English Church. He begins to-morrow, the 6th, at Newport. On Friday, the 7th, he lectures at Shanklin; on Tuesday, the 11th, at Ventnor; and on Thursday, the 13th, at Cowes.

LORD SALISBURY AND MR. HARDY, M.P., ON CHURCH DEFENCE.

On Thursday evening a public meeting was held in the Assembly Rooms, Stamford, in support of the Church Defence Institution. There was a crowded attendance. The Marquis of Exeter presided, and was accompanied by the Marquis of Salisbury, the Bishop of Gloucester and Bristol, Lord Kesteven, the Dean of Stamford, Sir J. C. D. Hay, Bart, M.P., Mr. Gathorne Hardy, M.P., and Mr. Ward Hunt, M.P.

The Rev. Dr. LEE, in explaining the objects of the Church Defence Institution, said that it had a Parliamentary committee, consisting of peers and members of Parliament, who during every session watched the progress of measures affecting the Church; and it aided in the establishment of local branches of the institution. They already had 330 local branches—(cheers)—and the number was increasing rapidly. It wanted, however, funds; for its income as yet was not half that of the Liberation Society.

Sir JOHN HAY, M.P., moved the first resolution, which was as follows:—

That this meeting desires to express its opinion that the Established Church of England, by reason of the great services it has rendered to religion and education in this country, ought to be maintained in all its integrity.

The Marquis of SALISBURY, in seconding the resolution, said—

The Church of England has so many claims to the admiration and the devotion of her children that it would be difficult to pick from among them the one which should be most commended as a ground for continued and earnest support. (Hear, hear.) I would dwell upon her great and constant moderation; upon the steady bulwark and defence which she has offered against the growing infidelity of the age; upon her great and splendid history in the past; upon the magnificent promise which is now bursting on the present; upon the contrast which she offers to churches and religious bodies of other countries, which, while she steadily pursues in her ancient faith her appointed mission, appear to be rushing from one novelty and extravagance to another. (Hear, hear.) But of all her merits the most practical one, and that upon which the controversy with respect to her existing status is most likely to turn, is her command on the allegiance and devotion of the people of this country. If evils are really proved to exist in her working, that may be a ground for reform; it cannot be a ground for abolition. (Cheers.) The only grounds upon which the Establishment can be abolished are, that it fails to command the adhesion of the people of this country; that it only expresses, and permanently expresses, the adhesion of a decided minority of the people of this country. Now, there are political Dissenters. I use the word carefully, because I am very anxious in anything I have to say, that I should not offend the feelings of those who conscientiously differ from the Church, but who yet are content to go on in their own way, teaching the Gospel according to their own light, and trying to do what good they may; I say I should be very sorry to wound the feelings, or to undervalue the assistance which in the past, as in the present, such persons have undoubtedly rendered to the cause of that Christianity which all profess. (Hear, hear.) There are vast religious deserts in this country wherein all workers, whether more or less capable, and whether the instruments they wield are more or less complete, are yet to be highly prized and thanked for the earnestness they show. (Hear, hear.) But one class of Dissenters have, unfortunately, set themselves to work, as an essential part of their own mission, to upset the most powerful organisation for maintaining the faith of Christ that has ever existed in this country, and to them my remarks will apply. The political Dissenters, for some time past, seeing very distinctly that the whole question to be decided upon was, whether the Church of England was or was not powerful in the affections of the people, and whether or not that feeling was upon the increase, have set themselves to try and prove that the number of Churchmen was smaller than the number of those who dissented from her. But they have never allowed us really to ascertain the truth in this matter. Twenty years ago a Government official, without any formal authority, tried to collect from the clergy and the Dissenting ministers an account of their congregations. The latter sent in returns, the former I fear did not, and the returns at least had no authentic character. (Hear, hear.) During the past year certain private inquirers have tried to establish their view by collecting statistics as to the number of seats that were furnished in buildings devoted to religious worship, belonging to various sects in certain great towns. Now, in the first place, one would naturally demur to evidence produced by one of the parties to a suit—(cheers)—and controlled by no other examination whatever. One would imagine that the result would probably be prejudiced or doubtful, and that no deductions from it could be relied upon—(cheers)—but even supposing that the numbers were thoroughly correct and could be relied upon, I cannot but observe what a way this is of ascertaining what are the number of adherents of any religious body. (Hear, hear.) You might as well attempt to ascertain the number of aldermen in the borough of Stamford by measuring the Town Hall—(a laugh)—as to ascertain the number of Church of England people by measuring the number of seats in her churches. (Cheers.) If you want to ascertain how many cattle a man has got you do not measure his farmyard, you count the cattle. If my noble friend wants to ascertain how much game he kills a day he would not measure the cart in which the game is carried away, he would count the game; and so, if we want to ascertain what the numbers of adherents are to the religious bodies in this country, there is only one plain and honest way of doing it, and that is by counting them. As far as we know, the only official evidence which we have speaks of the enormous preponderance of the Church of England, we know from official sources, that of those who are married by any religious rite at all considerably more than three quarters are married in the Church of England; and I would not suppose that they are so hypocritical as to be married in the buildings of a Church they utterly detest. They ask us, why do you not count? Well, we have tried in vain to obtain an enumeration. In the year 1860, and again in 1870, we implored the Government to allow us to have that enumeration made which has been made in every country in continental Europe; which has been made in Ireland and even in Turkey, and which has been refused only in England; but the Dissenters had an invincible objection to the operation of counting; they brought all their political influence to bear upon the Government, and the Government, who cared more about counting noses in the House of Commons than anybody out of it, gave way, and without giving any intelligible reason for their refusal, declined to allow the enumeration. We may hope that in course of time common sense will overcome those obstacles, and that the coyness of the Dissenters will be thrown aside, and that they will reveal to us the facts. Meanwhile, we stand in this position—we are trying with all our might to ascertain the truth, and that our adversaries are trying with all their might to have the truth concealed. But perhaps you will ask me, if three-quarters of the people are Churchmen, what is the Church Defence Association alarmed about? Why does it come down and ask us to agitate? It is a phenomenon which we meet with in every department of life, that the very temper of mind which makes men Conservative makes them indisposed to exert themselves to reserve that which they enjoy. (Hear, hear.) They are satisfied; they are content; but it is not the people who are satisfied and content who readily go about to agitate or protect themselves. They require to be roused, and while the efforts of those who desire to overthrow the Church of England are directed to making a noisy minority appear as if it were a majority, the efforts which we have to make and must make, if we would be safe, are to raise our friends from the apathy in which they lie, and tell them that, if they mean to continue to enjoy that with which they are so contented, they must exert themselves to defend it. (Hear, hear.) The day has gone by when a man can quietly enjoy what he possesses and hope to be secured without making any exertion on its account. (Hear, hear.) We live as in a beleaguered town; every point of the institutions that we value is being constantly attacked by somebody or other, and our chance of maintaining them will depend on nothing else than upon the activity, upon the zeal and upon the earnestness which we individually show, each in our sphere, whether we are great or small, to bring others round to our opinion, to rouse them into the activity which they ought to show, and to prove by earnest labour that we entertain a worthy sense of the blessings which the labours of others have handed down to us. (Loud and prolonged cheers.) The resolution was then put and agreed to, with five or six dissentients only.

Lord KESTEVEN moved—

That the aggressive attitude lately assumed by an energetic party unfriendly to the Church of England is such as to call for united defensive action on the part of Churchmen.

He had felt the necessity of such an institution as this. They had to meet the active attitude lately assumed by an organised party against the Church of England, which called for united action on the part of Churchmen. A notice had been given that in the coming session a very eminent member of Parliament intended to make a motion that the Church of England be disestablished and disendowed, and he (Lord Kesteven) apprehended that the object of the meeting was to state that they did not agree with such an idea. Had not the Church done its duty in this land, and wherever Christian missions could penetrate? Why, then, should the Church be disestablished?

Mr. GATHORNE HARDY said it was a remarkable thing that the great body of persons at this period of the world bent, as it might be supposed, whether Dissenters or Churchmen, upon one great object—the civilisation through religion of mankind—should meet in an assembly of this sort because there were such disputes among them that they could not agree upon the best mode of proceeding to the work they had in hand. Surely it was deplorable that when, as was stated, not by statisticians only, but by Nonconformist journals, there were some four or five millions in this country who attended no place of worship at all—who were out of the reach alike of the Church and of Nonconformity—surely it was a melancholy fact that one part of that population should devote all their energies to attack the other, who at least had this at heart—that they would spread religion among those who could not be reached by the ordinary rules of supply and demand, because they were unable to provide for themselves those religious ministrations which must be provided for them from extrinsic sources. But, just at that time, when anxious to devote their energies to civilisation through the religion of the country, they found themselves forced into difficulties which they had not themselves courted, but which had been thrust upon them by certain members of sects

to whom he would give all credit for sincerity, but who had thought proper to attack the Church, and endeavour to deprive it not only of its status, but of its funds. Surely this was a matter, he said, which afforded grave cause for reflection. If they inquired of their missionaries why their labours were not more successful, they told them it was because of the disputes which existed among Christians themselves. (Hear.) Now, he had endeavoured to ascertain what the grounds were for the attack made upon the Church of England. He looked at the speeches made by the most earnest in that attack. Some of them he would speak of with the greatest respect. Of others he was bound to say that, from the carelessness with which they deduced their statistics, and from their recklessness with which they made statements as to the Church of England, as to her past history and her present condition, he would not have the hypocrisy to pretend to speak of them with any respect. (Cheers.) But he knew there were among those who attacked the Church of England men who in recent years had taken up that which was an entirely new doctrine to Nonconformity—namely that an Established Church, whatever it might be, was in itself wrong; and it was a little remarkable that, instead of making their attack openly and avowing their enmity, they professed to be the Church's greatest friends. They tell us, said Mr. Hardy, we are so encumbered by the money we possess, so overburdened by the State assistance we receive, we are put in so unpleasant a position by the honours which the country bestows upon us, that they will relieve us from them all and place us in a position in which we shall be able to act more independently, and, in fact, imitate themselves, who are the princes and peers of society. (Laughter and cheers.) I was reading the other day a speech by one of the most eminent among them, and he said:—"We have no enmity to the Church of England. We are quite a peaceable people. We are dragged forward into this struggle. We would avoid it if the Church of England would only give up everything it possesses. Our desire is to elevate the Church of England from the mire of worldliness in which it is sinking." (Ironical cheers.) Now, there was a time when the Church did seem to be sinking into the mire. But when is the time these gentlemen begin to encumber us with their help? Is it when we are drowning? No, it is when we are coming out of the water. The kind thing to do is to clean the clothes of those who are coming out of the mire; but instead of that they try to leave you in nakedness and desolation. They would take your clothes to clean and never give them back again. (Laughter and cheers.) That is a proceeding I object to, and I say that it is not a course which you can expect the Church to accede to. (Cheers.) The right hon. gentleman went on to say they were told—and he was very much struck with it—that there was a social degradation inflicted upon people who did not belong to the Church—that they could not attain official position. Was that the fact? Why, everything was open to Dissenters as to Churchmen. In the present Government there were some very distinguished Nonconformist members. Upon the Judicial Bench there were some most distinguished Nonconformists. He had never heard an objection to a doctor that he was a Nonconformist. He had never heard that it was an objection to a barrister. So far from that being the case, at the present moment the Solicitor-General was a Jew, and a Jew, he supposed, was a Nonconformist. It was quite clear, then, that the extreme of a Nonconformist might be the Solicitor-General of England. (Cheers.) Again, they were those who said, "You will find that whenever a Church has been disestablished, that Church learns to bless the hands that severed the bonds which bound it to the State." Now he had taken a good deal of trouble in thinking over that most remarkable statement; and he had not been able to fix upon this Church which had ever blessed the hands of anybody that had robbed it of its endowments and taken away its position. Was it in the colonies? They certainly once had a few melancholy Establishments which were hardly to be called Establishments. They had gone. If establishments were contrary to Christianity and prevented its achieving its final triumphs by the fact of its being in connection with the State, how was it that in America, where evrything was disestablished, where all creeds were perfectly free, they were not setting us an example of purity, holiness, self-denial, the want of pride, and the want of all those things which disgraced Christianity? Instead of that, he found that if not worse than ourselves, they were at all events quite as bad. (Cheers.) All the colonies were in the same position; every one was free to preach whatever religion he liked, and what was the result? A friend, returning from the colonies, told him that nobody spoke without swearing; that almost everybody got drunk, and in fact in spite of the want of an Establishment, they did not seem to get on any better than ourselves. (Cheers.) When men were asked to give up what was so dear to them, it was not unreasonable to ask why they should give it up. Now look at what the Church of England did, and let them compare it with these disestablished churches. He would ask with the greatest simplicity and sincerity, in their dealings with mankind generally, with shopkeepers and people of business, did they find that those who belonged to the non-established churches were any honester than those who belonged to Established Churches? Were they of a more advanced type of Christianity? Because, if they were—if that was a general rule, they must of course give it up. They were told that their ministers were many of them very inefficient. Out of 20,000 ministers it would be very odd if they did not find some who did not do their whole duty. But the clergy must be dealt with as any other body of mankind. The other day a gentleman wrote a letter calling attention to a statement made by an Independent minister. He said they got their ministers generally from the colleges connected with the denomination to which he belonged; and, said he, "Such sticks as they are, I blush for them. They get into the ministry, but the ministry never gets into them." (Laughter and cheers.) His hearers would hardly believe that that was an unestablished Church. Could Churchmen be worse than that? (Cheers.) They were taking statistics of the number of chapels and sittings. Some years ago he lived in Sussex, and in the next parish to him there were two Dissenting chapels, each about the size of a saloon carriage on a railway. He inquired how there came to be these two chapels so close together. "Oh!" was the reply, "one was sufficient for all the Dissenters in this very small parish, but they had a schism, and so built another chapel close to the first." They were as much alike as the Siamese Twins; and, so far as he could make out, there was not a single one more Nonconformist than before. (Laughter.) Therefore, when it was said the Dissenters had been increasing the number of their sittings, it was right to ask how many schisms they had had. (Laughter and cheering.) When reading an account of these different denominations of Dissenters, furnished by themselves, he did not find them so triumphant as when they were comparing themselves with the Church, against which they had declined to be numbered. Now there was one great characteristic of an advancing, an improving, a real Church, the text of which was laid down by the Founder of the Church, "To the poor the gospel is preached." If the Gospel was not preached to the poor by any Church that was a proof that it was declining, and would be finally a ruined church. Did the Church of England preach the Gospel to the poor? If she did not, who did? The statistics of Dr. Hume showed that Nonconformity must have paying congregations, or it could not go on; that whenever a Nonconformist chapel was in a district which had gradually sunk into poverty, the minister moved away, and then the chapel was probably turned into a Church school; a church often followed; and then, whether the district was poor or rich, the Gospel was preached; and there was the duty which the Church ought to do. (Cheers.) If Nonconformists could not reach those bodies of our fellow-countrymen who were grovelling in ignorance and depravity, if they could not themselves go down into the depths on account of want of means, don't let them stand in the way of those who would—who would not only go there for a time, but would, in conformity with the principles of the Church, found churches in them and establish centres, from which they would preach the Gospel among these people for ever. (Cheers.) Whatever event overtook a district, the Church never moved away, except when, as in the case of the City of London, the population had left, and then the endowments were applied to some more necessitous district. Endowments were a necessity. They could not treat religion on the principle of supply and demand. The people who wanted religion most were the last people who would ask for it. Those who were most in need of knowledge were generally the last to seek for it. Whether it was schools or churches, they must take them to the people who required them most, for the people would never ask for them to be brought to them. (Hear, hear.) He spoke warmly on this subject, because he felt warmly. The Church of England to him was everything. From his childhood till now she had been his instructor, his teacher, his comforter, and his guide. (Cheers.) He would not speak on account of his own feelings, but on account of what he believed to be the interest of the country. He believed it to be for the interest of the country that the State should make some religious profession. (Cheers.) Many Nonconformists professed to be desirous of freeing the Church from State control for the purpose of "elevating" it. Mr. Spurgeon took a consistent course. He declared that the Church was teaching abominable doctrines, and therefore he was perfectly right in endeavouring to put her down. But what did he say of his own people? Why, that if the Church of England was falling into sacramentarism, many Nonconformist teachers were rushing into philosophical infidelity. (Cheers.) Some religion was, at any rate, better than none. Was it not better to have some trust in God, some hope of a future life, some elevation of mind beyond this transitory world, than to be a victim to that philosophical infidelity which never had and never could be productive of any good. (Great cheering.)

The Bishop of GLOUCESTER proposed a resolution in favour of a local Church Defence Institution for the district. He believed all earnest Nonconformists would sympathise with one of the main objects of the Church Defence Institution, which was this—by sober, well-considered, and temperate reforms within the Church, to maintain and promote her efficiency. (Cheers.) There was one great principle which was more and more brought home to us, which we were willing to acknowledge, and yet were very slow to act upon—viz., that livings were not freeholds, but trusts. Ought there, then, to be these shameless buyings and sellings in the market? Ought sober and religious people to be hurt in their souls by the sight of wretched advertisements, specifying perhaps the age of some venerated and venerable incumbent, describing the nature of the parsonage, the pleasing variety of the grounds, and sometimes adding, by way of enhancing the price, that a railway station was near, and, he was ashamed to add, that a trout stream ran at the bottom of the garden? (Laughter.) At one moment one was apt to smile at such things; but the next moment the smile was chased away by very different feelings, and one was obliged to ask, was it right that these things should exist among us? ("Hear, hear," and cheers.) If livings were trusts, then let Churchmen themselves, so far as they properly and legally might, endeavour by temperate and wise legislation to change these things, and let them help all institutions which, like their own, would be ready and willing by their Parliamentary committees and other ways to aid in these very necessary reforms. (Cheers.) Never was there a time in which, in a certain sense, the Church needed her defence more than at present. Everywhere they saw Church work—the churches restored, schoolhouses erected, and the clergy doing their great work of visiting the poor for Christ's work, and teaching with all Christian earnestness the little ones of Christ's flock. Never was there a period when there was greater self-denial on the part of the Church's ministers, and never a time when the Church was so abundant in good works. Looking on the darker side, it was painful to feel the necessity of institutions like that; but they are needful both there and elsewhere. (Hear, hear.)

Mr. WARD HUNT, M.P., in seconding the resolution, said that though Churchmen were a majority, it was needful to defend themselves from a noisy minority. It was to disagreeable people they always had to give way. (Laughter.) Meetings like these showed that they should think not once, twice thrice, or seven times, but seventy times seven before they thought of destroying the Church. Depend upon it if the majority of the people bestirred themselves and give vent to their opinions in a constitutional manner, all these attempts would be given up, and the great institutions enjoyed by the country would be handed down to the children and children's children. (Hear, hear.)

The CHAIRMAN said that he had received a letter from the Bishop of Lincoln, in which he expressed his great regret at not being present that evening, and stated that he wrote in order that it might not be supposed that he was indifferent to a cause in which he took the deepest interest. After the usual vates of thanks the meeting separated.

THE ESTABLISHED CHURCH AND PROGRESSIVE THOUGHT.

On Tuesday night, January 29, Mr. Neville Goodman, M.A., delivered a lecture at the Free Trade Hall, in connection with the Manchester Nonconformist Association, on "The Established Church a Hindrance to Progressive Thought." The chair was taken by Mr. Hugh Mason.

The CHAIRMAN, in the course of his opening speech, said that he thought it was more than probable that the party that disestablished the Irish Church, the party which abolished Church-rates, the party which admitted Jews to their civil privileges, would be the party that would yet yield still greater privileges to the people. (Applause.) We were told that should the State Church of England be disestablished, religion would suffer; that the State Church of this country had been not only the fountain of learning, but the guardian of purity and truth. He would say by the light of history that half the people of this country would have been little better than in the bondage of heathenism if it must have depended upon the State Church of the country. (Applause.) What had been granted to Irishmen must not long be withheld from Englishmen. There was no argument which was used for the disestablishment of the Irish Church which, at least, could not be used as strongly for the disestablishment of the Welsh Church. (Cheers.) He would rather belong to that party which devoted its time and its money to the reform of great abuses; which laboured through good and evil report, seeking for no reward but the reward of conscience and the accomplishment of measures of justice—he would infinitely rather belong to that party than he would belong to the other party, which resisted as revolutionary to-day what it yielded to-morrow. (Cheers.)

Mr. NEVILLE GOODMAN, who was received with loud cheers, then delivered his lecture. He was not, he said, disposed to deny that at this moment there were among the clergy of the Church of England many men pointing with hands which she had manacled to a nobler freedom and more enlarged ideas—men of earnest purpose and pious lives, and whose connection with her furnishes the one slur on their honour, the one suspicion on their sincerity. But all this was no argument for her past merit or for her future continuance. He did not hesitate to say that the best, the soundest, and the noblest portion of the adherents of the Established Church, a portion confined to none of its many sections, but distributed through all, consisted of men who had virtually rejected her dogmas, are most impatient of her ritual, and are totally out of harmony with her spirit. The Church must be judged by what she is:—

Her dogmatic teaching is found in her Articles. Her exclusiveness and intolerance run throughout her ritual and practice from the baptismal service to the burial of the dead; from the damnatory clauses of her creed to the excommunication of her law. Her spirit is embo-

died in her yet unrepealed canons. Her fiscal arrangements are apparent in her parochial livings and her enforced tithes. Her illiberality manifested in denying to her laity any part in her government, her ministration or in the choice of their spiritual guides. And while these remain integral parts of her organism, we utterly refuse to be driven to the alternative of either accepting her as a useful, authoritative, or divine institution, or invidiously casting a doubt on the Christianity, sincerity, or piety of those who join her worship.

The characteristics of the Church of England, opposed to progressive thought, were these: 1. She has always inculcated the possibility and desirability of uniformity of faith in matters of religion. 2. Her immobility and fixity of doctrine. 3. The institution of a sacerdotal order having peculiar and exclusive functions. 4. The alleged efficacy of the sacraments to produce moral and spiritual results. 5. Her intolerance; since she teaches inferentially, if not directly, by her baptismal and burial services, and long list of matters worthy of excommunication, that those who do not conform to her creed and ritual are outside the pale of salvation. 6. Her negation of reason and the moral instincts in such doctrines as that of original sin, deserving wrath and damnation. That uniformity of belief had been a persistent aim of the Church none would deny who knew her history, or were acquainted with her practice. The object of the Church in all her public acts relating to doctrine had not been to place on record propositions for the guidance of the inquirer, but to dictate to the docile, and, more especially, to silence the objector. Yet in this nineteenth century no sentiment had more universal acceptance than that uniformity of belief was an impossibility. The immobility of the law of England was the natural result of her institution.

It is beyond measure strange that articles and formulas, which were framed three centuries ago by men who neither professed to be, nor are held by us to be, worse or better than their predecessors—framed in times of confusion and tumult ostensibly as a compromise—should still be held as the rule of faith and practice. That immobility is inconsistent with progress needs no demonstration. The other tenets I have mentioned as hindrances to progress are matters that admit of controversy. Of course I shall not discuss them on their merits. It is sufficient for my purpose that they are not self-evident truths, and that they have an important bearing on the springs which influence opinion. The Church distinctly constitutes a sacerdotal order whose members she designates priests. She assigns to them exclusive and all-important functions. They are the only mouthpieces of public prayers whereby we approach God. They are the only proper administrators of the Sacraments, whereby, according to her teaching, we are held in communion with Him. They only have the liberty of expounding from her pulpits; and in her 22nd article she distinctly denounces all others who attempt to assume these functions. The idea and the associations which are embodied in the word priestcraft is intelligible to all, and I suppose it summarises the agency which has been most inimical to human progress in all ages. If it be a Christian institution it must be accepted, and its facile and dangerous abuse guarded against with all human vigilance; but if it be, as I believe it to be, as contrary to the spirit of Christ's religion as it is to the spirit of the times in which we live, then the human race may breathe more freely. But the Church has accepted this doctrine under strange conditions. According to her the stream which has run in endless tactile succession is from God, but the Episcopal channel through which it flows is absolutely determined by kings and ministers, who have not always enjoined their *protégés*, the mitred heads,

"To save the Church. And lay not careless hands
On skulls which cannot teach and will not learn!"

The efficacy of the sacraments to produce moral and spiritual effects by their mere enactment will strike different minds in different ways. Far be it from me to ridicule the method by which many reverend and pious men believe God accomplishes the grandest effect with which we are acquainted; but to some equally reverend and pious men the pantomime performance in which the innocent babe is made to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous and carnal desires, and thereafter by baptism become regenerate and grafted into Christ's Church, is simply unintelligible. In their esteem it cannot be harmonised with the laws of mind or their conceptions of the moral nature of man. It becomes a miracle of the imagination which attests nothing and affects nothing of which sense or reason can be made conscious. That the Church formularies contain the doctrine that those of this realm who are in communion with her have a superior claim to salvation to those whom she excommunicates, or who never entered her asylum through the one portal she has prescribed, can scarcely be doubted when we find her refusing to accord to an unbaptized child the sure and certain hope of a glorious resurrection which she requires to be uttered over the body of the mature sinner. Yet this doctrine is the bitter root of all the fierce persecutions of the past.

Then the doctrine of original sin might or might not be correct—that was not the question, but, coupled with that of baptismal regeneration, it placed a terrible weapon in the hands of the clergy, which could be wielded with trenchant power against the weak in the time of their weakness, and thus, wielded by 20,000 educated and well-bred clergy, had a serious influence in restraining, modifying, and retarding the current of free thought. But it might be argued that, interpreted in the light of the present time, the oaths and subscriptions required from the clergy meant no more than those that might be required of a soldier in order that military discipline might be maintained. This line of defence was sufficiently shameless when they considered the high character of the men who used it. But the theory would not fit the facts.

Subscription is required where no Church service accompanies it, and where ignorant fanaticism is not to be dreaded. As a crucial test of this statement, take an instance which comes very nearly home to me. At the present moment the dominant control of both the Universities of Oxford and Cambridge is virtually handed over to men from whom subscription is required as fellows and heads of colleges. If I had time I could show how, by existing arrangements, the posts of greatest honour, and emolument, and authority, are reserved for priests who have no priestly office, and no responsible relation to the State or to the laity. This is no inconsiderable and no ineffective remnant of the system by which one of the fountains from which public opinion was likely to gush forth was secured and controlled by the State religion. Nor can that last and basest University test, which still attaches to nearly one-half of the fellowships, and nearly two-thirds of the headships of colleges, be without its results on national opinion and life. I have not one word to say against the clergy as men, nor do I deny to them the equal right of all citizens to mingle with affairs of politics and education, but, when they are not content with equal rights, when they are placed *ex-officio* in places of authority, when they act as priests and not as citizens, all history and experience shows that their joint action is pernicious, and their influence to be dreaded. "Beware," says an old Spanish proverb, "of an ox in front, an ass behind, and a priest on all sides," and the dominant influence of the Anglican hierarchy on science and learning at the Universities must be injurious. Priests, representing not living labours but dead formulas, are scarecrows which will cause suspicion but cannot ensure respect. Our Universities ought to be—there is no reason why they should not be—the centres of Radical ideas and fields of unfettered progress. Of course I use *Radical* in its highest signification. They should be places where professors and doctors are not content with skimming the surface of received theories, but who go to the root of the matter. This last and worst, most vexatious and useless, University test calls for instant legislation. It was pressed home on the attention of the Premier with such vigour when the University Tests Bill was before the House, that he promised that the question of the conditions on which fellows held their offices should not be "left to sleep"; but as year after year slips on, and as the attitude that Government assumes with more and more definiteness in regard to denominational education becomes apparent, we lose hope. With regret we begin to believe that we must look to some younger strength to do the work of complete emancipation, even in the narrow sphere where the principle of religious equality has been acknowledged by the Legislature.

With regard to the larger question, they could afford to wait; for the longer it was delayed, the more thorough would be the work, for it was useless to strike off the bonds of the slave till the spirit of freedom first possessed him. He had spoken of a giant evil, which was dangerous because it was closely intertwined with much good. The lecturer concluded by saying—

It is because I venerate, I trust, all truth, but most of all that Christian truth which, far from having been yet exhausted, will expand into ever new and fresh life, when the thoughts of men are more freely exercised upon it, that I stand before you. By linking that truth with sordid interests and worldly honour, the State has deprived the common people of their only sure guarantee and reasonable criterion by which they can test the truth of revelation.

The Rev. D. JONES HAMER moved the following resolution:—

That this meeting tenders its hearty thanks to Mr. Neville Goodman for his able lecture, and while expressing its satisfaction at the removal of many of the restrictions which formerly existed in connection with the Universities, would call upon the Legislature to erase from the statute-book every hindrance to the progressive thought of the age by the abolition of all religious tests in our national seats of learning.

The Rev. Professor NEWTH seconded the resolution, which was carried by acclamation.

A vote of thanks to the chairman concluded the proceedings.

CHURCH AND STATE IN SWITZERLAND.

(From the *Daily News*.)

The dogma of the Pope's infallibility ought to be one of great value to good Catholics, for a high price is being paid for the acquisition. Scarcely a week passes without bringing to light some new embarrassment into which Pope, bishops, or clergy have been plunged in consequence of acts based on the decrees of the last Vatican Council. The most recent complication of this kind is reported from Switzerland, in the deposition of the Right Rev. Dr. Lachat from the Bishopric of Basle. There is no common established religion in Switzerland, no religious body entitled to call itself the Swiss Church; but the Cantonal Governments enter into relations with the various communions who may desire it, affording certain advantages, and exercising and retaining corresponding rights. The diocese of Basle is formed of the Cantons of Berne, Basle-Campagne, Thurgau, and Aargau, the population of which is mainly Protestant, and Soleure, Lucerne, and Zug, which are Catholic. The delegates from the Councils of State of these cantons meet from time to time to regulate the relations of their governments to the bishop; and it was in a conference of these that the Bishop of Basle was deposed last week. More than two years ago the Council of State of Soleure notified the bishop that the dogma of infallibility would not be accepted, and cautioned him against proclaiming it in the canton. Need we add that the bishop thereupon published it at once? Last October a priest who had attacked the doctrines of the Vatican, and certain abuses of the Church of Rome, was summoned to appear before the bishop's chancellor, and in a short time was suspended by the bishop. The Council of State upon this declared the suspension void. In November a diocesan conference of the delegates of the Councils of State was held, and a resolution was passed declaring that the bishop had no right to censure his clergy for opposing the infallibility dogma, nor to suspend any one of them without the co-operation of the cantonal authorities. The bishop was further summoned, in his turn, to withdraw the sentence pronounced against the priest. At the end of the fortnight allowed him for consideration, he returned a refusal, and repudiated the right of the civil power to interfere with him. The conference of last week was held to deliberate on this reply, and at its close it was resolved, first, to withdraw the sanction of the State to his appointment, and to declare the see vacant; and, secondly, to prohibit to Dr. Lachat the exercise of episcopal functions within the Seven Cantons, and to withdraw from him the episcopal revenues and the use of the episcopal palace. These resolutions will require the ratification of a majority of the cantons, which, it is understood, they will certainly receive. Facts such as these tend to confirm the conviction that the Court of Rome made a mistake in grasping too much in 1870, and that it would have done more wisely if, instead of putting forth new pretensions, it had been content with the obedience already paid to it.

At Geneva, also, matters seem to be coming to a very simple issue. On Sunday, Monsignor Mermillod was proclaimed Vicar Apostolic in all the churches of the canton. Next day the Council of State assembled in special session to discuss the steps it should take in this matter, which is considered urgent. M. Carteret proposed that Monsignor Mermillod should be arrested, but the council came to no decision. Considerable excitement prevails.

TUESDAY EVENING AT ST. PAUL'S CATHEDRAL.

Arriving at the western door of the Cathedral at twenty minutes past seven, we find it besieged by at least a hundred men, mostly young and of intelligent aspect. At half-past the door is thrown open, and in a compact crowd we ascend the steps. Once inside the door, hats are taken off, and a quick march is made to the centre of the cathedral, where, underneath the great dome, the space is completely filled with chairs. The foremost of these, nearest to the pulpit, which stands in the right-hand corner, are speedily filled up, and later comers soon occupy the remainder. The place is well warmed, and is lighted by gas-jets running round the cornice beneath the base of the dome. Vergers in black robes, and carrying silver rods, flit to and fro, and there is nothing else to disturb the stillness which ensues but the distant hum of the city outside. At ten minutes to eight the organ rolls out a volume of sound, and soon afterwards a procession of surpliced choristers is seen approaching, followed by the canons. These are ushered to their places in the choir and stalls by the vergers, the organ ceases, and the officiating minister intones the collect, "Prevent us, O Lord, in all our doings," after which a hymn (from "Hymns Ancient and Modern") is sung, and before it is closed there steps out from his stall and ascends the pulpit the lecturer of the evening, Canon Liddon. When he rises from his knees, and casts a rapid glance on his large audience, we see a middle-aged man, of sharp, firmly-cut features, closely shaved, and evidently full of nervous energy and power. Without any preliminaries he enters at once on his lecture. Referring to the previous lecture, in which he had given an account of the early life of Buddha, and the origin of Buddhism, he said the question might be asked, "In what respect does Christianity differ from that and other religions of the world?" And in replying to that question, he pointed out that all religions must necessarily have something in common from their only being acceptable as they were adapted to the varied conditions of human life. The human intellect and heart are similar in all countries, and every religion, whether it were true or false, must take account of this fact and be influenced by it. Some persons were led to suppose from this similarity that all religions were alike of human manufacture, and to question the divine origin of any. Buddhism certainly possessed many points in common with Christianity. Its mendicancy was in many respects similar to the severe forms of monasticism, prevalent in some parts of Europe. Its six main features, were, almsgiving poverty, patience, purity, contemplation, and knowledge. There were similar orders for women, and at this time China and Thibet were full of Buddhist converts. Their missionaries were more like Christian missionaries than those of any other religion, in that they relied only on moral means of persuasion. These and other points of resemblance were however due to the causes before mentioned, and proved nothing as to the truth of Buddhism. All religions contained some germ of truth, even the fetish worship of savages indicated that man must look beyond himself for an object of moral and intellectual adoration. The moral code of Buddhism was nearly perfect. There was nothing like it in Mahomedanism or in the stoicism of Rome, and it was only surpassed by Christianity. Buddha was never deified by his followers, for they were in ignorance of God. He was in reality only a moral social reformer, with philosophical ideas. He lived and died as other men did, he never appeared again, and his presumed blessedness was but a measure of his impotence to help his worshipper. He taught the doctrine of escape from physical pain by annihilation in the

Nirvana. What a contrast was all this with Christianity! Jesus Christ brought down His revelation from heaven, and we were not left in doubt as to who He was. Instead of looking forward to annihilation, we had the promise of everlasting life in Christ. His lecture ended, the canon was reconducted to his stall. A short lesson from Revelation was read from the lectern by Canon Lightfoot, and a service of prayer and singing concluded the proceedings at about half-past nine.

OUR STATISTICAL SUPPLEMENTS.

The following paragraph, in leaded type, appears in the *National Church* for February, and was copied into the *Times* of Friday :—

CHURCH AND CHAPEL.—We are glad to be able to announce that Mr. John Flint, Registrar to the Newcastle Commission on Education and late Fellow to the Statistical Society of London, has been appointed by the Church Defence Institution as their special commissioner to examine (in conjunction with another commissioner, appointed by the *Nonconformist*) the accuracy of the religious statistics lately published in the Supplement of that paper. We understand that the towns likely to be selected for the preliminary investigation are Birmingham, Norwich, and Macclesfield, one being selected from each of the three classes specified by the *Nonconformist*. It is also probable that Bradford will be added to the list, as, from Mr. Miall's connection with the representation and from the position it holds as one of the chief towns of Yorkshire, it is especially desirable that its religious statistics should, as far as possible, be accurately ascertained. Many of our readers will remember Mr. Flint's recent able correspondence in the *Times* with the "Compiler of the *Nonconformist* Statistics." This gentleman, we have good reason to believe, is closely connected by birth with the hon. member for Bradford himself. The investigation will proceed as soon as the necessary preliminary arrangements have been made.

This announcement was, so far as we are concerned, premature, and we suppose was dictated by the obvious exigencies of the Church Defence Institution. That society took up the challenge made some time ago in the *Times* by Mr. Flint, and accepted in principle by the compiler of our statistics. Subsequently Mr. Flint called at our office and submitted a distinct proposal from the Committee of the Church Defence Institution that our tables relative to four selected towns should be investigated, and the reply he received was that we courted a fair inquiry into the correctness of our figures. The towns there referred to were mentioned as those chosen by the society he represented. No objection was taken to either of them, nor well could be. But we felt at the time, and still feel, that the selection of Bradford on the ground that it was represented by Mr. Miall was, under the circumstances, invidious and offensive. There is no reason in the plea put forward for the special choice of Bradford. The Defence Institution start with the proposal that one town shall be selected from each class. They stop short at the fourth, and add another to the first, in order, apparently, that they may have the chance of injuring the member for Bradford, to whom they are actually making a proposal to spend money for testing the statistics which have appeared in his own paper, and have been collected at great cost! Having confidence in the substantial accuracy of our statistics, this was not the occasion for exhibiting any feeling which might frustrate the test-inquiry. Mr. Flint and our compiler then met to consider what rules should be adopted in case we could see our way to send a commissioner to accompany him. The *National Church* takes it quite as a matter of course that we should accept the challenge, without giving us an atom of credit for our readiness to take upon ourselves the cost of testing our own statistics. But let that pass.

Up to the date when the *National Church* containing the above announcement was issued the case stood thus:—The detailed instructions for the two commissioners were drawn out and provisionally accepted both by Mr. Flint—with whose courtesy and fairness we have every reason to be satisfied—and our representative, and the latter undertook to do his best to secure the services of a second commissioner.

The Church Defence Committee have, as we understand, since held a meeting to discuss the instructions aforesaid, to which it appears they entertain some objections. It has been communicated to us that they would prefer to leave the settlement of the preliminaries of the inquiry till assured that we are prepared to appoint a second commissioner. We have replied that we shall be ready to engage the services of a gentleman for that purpose as soon as we hear that the instructions are endorsed by them—which instructions, we may say, while allowing considerable latitude to the joint commissioners, are framed with a view to provide for the investigation of existing facts, and are in strict harmony with the object avowed on both sides—that it is to be a test-inquiry into the accuracy of the *Nonconformist* Statistics. For us to send an agent to the towns referred to for the purpose of constructing new tables on a new basis would obviously be absurd. It is quite open to the Committee of the Church Defence Institution to adopt that course, but we can be no parties to it.

We make these explanations with reluctance. While negotiations are pending, public statements are generally best avoided. But our Church Defence opponents, in their eagerness to make capital out of the matter, have obliged us to make this disclosure in self-defence.

We have received a further communication from the Rev. H. H. Moore, vicar of St. John's, Darwen, stating that the reply of our local enumerator to his letter is "in many particulars quite incorrect," and that he has discovered other inaccuracies in the table which he would like to point out. We cannot allow further correspondence on the subject. Mr. Moore's previous letter was sufficiently long to have included all his discoveries—which discoveries have been made after the repeated efforts of our enumerator to give him satisfaction, and after our alteration of the Darwen table twice at his request after it was in type. That clergyman tells us that if we refuse further correspondence he will, of course, publish his information "on the subject elsewhere." We have no doubt it would be published elsewhere, whether given in our columns or not. Now let us see how the case stands. In the first place, our enumerator endeavours vainly to satisfy Mr. Moore before the Darwen return is published. Next, the rev. gentleman sends us first one and then a second *printed* letter addressed to ourselves, and we promise that he shall have his say in our succeeding number. In the third place, Mr. Moore, we observe, reports to the *National Church* that his letter to us was "*not* inserted," conveying the false impression that it was suppressed. We must decline any further dealings with such a controversialist. He may, if it pleases him, continue to address letters to us and insert them elsewhere first (as he has done). Probably his further revelations will come under our eye, and if there are, as he maintains, "gross errors" in the Darwen returns, they can be rectified without flooding the *Nonconformist* with voluminous correspondence. Mr. Moore has had his say in our columns as to the Darwen statistics, but it would hardly be worth while for us to publish a succession of supplements to enable him "to prove his case."

Last week we briefly referred to the statistics for Cardiff and to the criticisms upon them which appeared in the *Western Mail*. In our final supplement we published the general conclusions of a revised Cardiff table which gave the Church of England considerably more sittings than appeared in the first table. Our enumerator says that his first statement was defective, and consequently he sent up a second, which we received early in December; and long before the appearance of our final supplement, the details of the revised table—which it is complained we did not give, for it was impossible to give them—were in type for the *Congregational Year Book*, where they appeared in full. In our last supplement the Church of England in Cardiff is credited with 6,950 sittings, while the secretary of the local Church Defence Society claims 7,364. On this point our enumerator remarks :--

> As to my corrected returns, I have compared the particular estimates with those of the *Mail*, and while in some few cases mine are even higher than theirs, in others, I am persuaded, theirs are greatly beyond the mark. I can only account for the difference by supposing that they have reckoned large open spaces, which I have not done either in the case of churches or chapels, and, as a rule, there are no doubt many fewer of these open spaces in Nonconformist places of worship than in those of the Establishment.
>
> As regards the Wesleyan chapels, to which reference is made in the article, I took the estimate of a leading Wesleyan in the town, who has had something to do with the building of almost every one of them, and on whose judgment I can thoroughly rely.

Now, if the Church returns were defective in the first Cardiff table, complete justice was done to the Establishment in our final Supplement. The grievance of the *Western Mail* is therefore not a very serious one.

THE RELIGIOUS EQUALITY CONFERENCE.—We remind those of our readers who wish to attend the Southern Counties' Conference that it is fixed for next Tuesday morning, and that it is necessary to obtain cards of admission from either the Liberation Society or the London Nonconformist Committee. In the evening a public meeting—for admission to which no tickets will be needed—is to be held at Finsbury Chapel, under the presidency of Mr. Illingworth, M.P. It will be seen that it will commence at a comparatively early hour—the opinion of the committees who convene the meeting being that, as so many Londoners now live at a distance from London, it will be more agreeable to leave town at an early rather than at a late hour. What is more important, it will also be seen—from the advertisement inserted elsewhere—that the addresses are to be delivered by gentlemen who, from their ability, are likely to do full justice to the topics on which they have undertaken to speak.

Canon Bardsley, of Manchester, is in a very precarious state.

A miniature stable, with manger, and a wax model of a baby, has been erected at St. Raphael's Church, Bristol.

The Norwich papers report that the Rev. J. W. Benest, the recently appointed rector of Little Cressingham, in that county, has been holding a service in the old Wesleyan chapel at Walton, a neighbouring parish, "and that too, we understand, without the permission of, or without even consulting, the vicar of that parish."

AN OMEN.—Mr. Hibbert, M.P., addressing his constituents at Oldham the other day, said:—"There was one question on which he was not at present with his constituents; they knew it was a question which grew, and though he might not be with them now he might not be against them hereafter. He meant the question of separation of Church and State." (Cheers.)

THE BURIALS BILL.—At a conference of the clergy and laity of the diocese of Canterbury, held in that city last Thursday, the following, among other resolutions, was adopted:—"That, in the opinion of this conference, the former Burials Bill of Mr. O. Morgan was so contrary to right and justice, that it ought to be protested against and opposed by every lawful means on its reintroduction to the Legislature."

THE IRISH UNIVERSITY QUESTION.—The following resolutions were proposed by the Council of the National Education League, which met in Belfast on Thursday:—"First,—That we strongly disapprove the proposal to deprive the existing Universities of their University powers in order to replace them by a Central Examining Board nominated by the Government, believing that such a change would destroy academical independence, be deeply injurious to the interests of sound learning, and lead to interminable strife and confusion. Second,—That in the proposal to abolish tests, religious and clerical, in Trinity College and the University of Dublin, so as to open to all, without religious distinction, the honours, the emoluments, and the government both of the College and the University, we see the basis of a reasonable settlement of the University question, and we are therefore of opinion that Mr. Fawcett's bill, if its principle be consistently carried out in detail, would meet all the requirements of the case. Third,—That, in the opinion of this council, the constitution of the Queen's University in Ireland might be reformed by introducing into the Senate a larger infusion of the academic element."

SCOTCH UNIVERSITIES AND SCOTCH DISSENTERS.—A statement made in the meeting of the Church of Scotland's Commission of Assembly, informed the public that numbers of persons, not members of the Established Church, now attend the classes of the Theological Faculty in Edinburgh, and that last year, out of the twenty individuals who received the degree of Bachelor of Divinity in the University of Edinburgh, there were thirteen who were not members of the Established Church. There is a very different state of things in the University of Aberdeen, and it would seem that the authorities there will resist the intrusion of more liberal ideas. Mr. William Dunbar Dey, M.A., last year attended the Divinity Classes in the University of Edinburgh, as well as those of one of our Dissenting bodies (Congregational), and was found worthy of the degree of B.D. This winter, not having the too common notion that a student of three or four years' standing is necessarily "through," he has paid the Theological Faculty of Aberdeen the compliment of attending their classes. He was advised to acclimatise himself by going before the Aberdeen Established Presbytery for examination, and procuring a certificate of fitness from a parish minister. This he did, but has only been allowed to attend the Divinity classes "under protest," and on Saturday was informed that the Senatus will not sustain his presentation to one of the Dunn Divinity Bursaries. —*Aberdeen Free Press.*

EX-COLONIAL BISHOPS.—There are already eighteen retired colonial bishops returned to, and starring it in, England. And now Dr. A. B. Suter, from New Zealand, is coming back to make the nineteenth. This obscure prelate, a sort of Evangelical Erastian—what a queer cross-bred!—was specially appointed by Archbishop Tait. Originally Dr. Suter was, we believe, an East-end clergyman, one of the well-known "Beggars of Bethnal-green." What were his qualifications or claims for a colonial bishopric it would puzzle an Archangel or a Scotch metaphysician to determine. He did nothing in the East-end of London; he has done nothing in New Zealand, but eat and drink, vegetate, and grow older. When he has worried some English bishop—as all these retired colonials manage successfully to do—to give him some preferment at home, he will do nothing here, except strut about in gaiters and lawn sleeves—making missionary work the laughing-stock of all reasonable people. No wonder that a day of intercession was required on behalf of missions, when so many colonial bishops co-operate

to bring discredit, contempt, and disgrace on the cause they have pretended to espouse. The least the Archbishop of Canterbury can do is to publicly read Dr. Suter a suitable homily, and enjoin on all his suffragans not to institute him to any living. These idle, incompetent and insincere colonial officials ought to be well and efficiently snubbed.—*Church Herald.*

PROFESSOR TYNDALL AND THE AMERICAN PRESBYTERIANS.—Professor Tyndall having been informed that a prominent Presbyterian clergyman in New York had opposed his views with much force from the pulpit, at the close of one of his lectures alluded to the subject, and expressed his regret that "certain clerical gentlemen, Presbyterians principally he believed, had been tempted to say bad things of him." Whereupon he meekly folded his hands and said that in the words of a Book which he had deeply venerated from childhood he should not return "railing for railing." The following morning the *New York Times* (not a Presbyterian organ) contained the following editorial note: "An eminent member of the Presbyterian Church inquires of Professor Tyndall through our columns, what is his special ground of grievance against the Presbyterians? Professor Tyndall says they have been 'railing' at him. So far as we have seen they have simply contended that prayer is not a vain or empty form, which is an old-fashioned theory, much in vogue before science had done anything for the world, and which has given consolation and support to millions of our fellow-creatures. Science does not appear to offer anything better in its place. Perhaps the Presbyterians might retort upon Professor Tyndall the charge that he has been 'railing' at religion, which is almost as serious an offence as railing at Professor Tyndall." The professor now saw that his informant had drawn upon his own imagination, and wrote to the same paper congratulating himself on the friendliness rather than enmity of Christian men, and regretting that any word of his should have given pain to the rev. gentleman, whose name was not mentioned.

THE GROWTH OF RITUALISM IN THE CHURCH OF ENGLAND.—At a meeting held at Hulme some few days ago, Mr. Alderman Bennett, of Manchester, remarked on the prodigious growth of Ritualism in the Church of England in the last two or three years. He might venture to predict that ten years hence there would be little, if anything, else than Ritualism in the Church of England. In the next ten years they would see such services as they now saw in their own church in almost every church. In his (Alderman Bennett's) opinion Dr. Marshall [the rector] was only a few years before his time. When he (the speaker) was a young man, it was "downright popery" if Psalms were sung, and as for putting the choir into surplices, "why they might as well call themselves the sons of the Pope at once." (Laughter.) How things had changed! They could scarcely go into a church where there was not a surpliced choir, so that after all they would see that he was correct in his opinion without the spirit of prophecy. (Applause.) They might depend upon it, while there were so many empty and half-filled churches, that there were many people outside who would go in if they were only attracted as every clergyman ought to attract them. (Hear, hear.) In a recent number of *Temple Bar* it was stated that "whether for good or evil, sacerdotalism is the key-note of the Church of England. She is conforming herself daily more and more to the Church from which she seceded. We do not alone blame the priesthood for this. The change is called for by a people who have got tired of simple ways, and who loudly demand pomp and ceremony and show and flowers and processions and a great noise of music. We take leave of the past as of a bit of English life and history, henceforth belonging to the antiquarian." The *Church Times* quotes the above, and adds:—"When will bishops, Church associations, and other Mrs. Partingtons open their eyes to these facts, which are so obvious to all the rest of the world, and when will they have the common sense to throw their miserable little drops into the ocean?"

Religious and Denominational News.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The nineteenth anniversary meeting of this society was held at Bishopsgate Chapel, London, on Tuesday evening last. In the unavoidable absence of Mr. Crossley, who had been announced to take the chair, Josias Alexander, Esq., one of the treasurers of the society, presided.

The meeting having been opened with prayer, the Rev. J. C. GALLAWAY (secretary) read the annual report, which stated that the society will reach its twentieth anniversary in the ensuing spring, and, looking at the width and variety of the field to which its operations extend, and to the many other difficulties in its way, it was a matter of thankfulness that it had always been able to meet its pecuniary engagements, and was never in a better position than at present. Starting with the idea of aiding fifty chapels in five years, which would have amounted to 200 in twenty years, the committee could now report at the nineteenth anniversary aid rendered, pledged, and secured to 400—more than double the number originally contemplated. In 1853 the annual income was 2,700*l.*, which, regularly maintained and never diminished, would have made a total of £45,000; but the pecuniary assistance actually rendered had amounted to £100,000, which had been expended in securing and improving church accommodation that met the needs of some 400,000 persons. The society might now be fairly said to be firmly rooted, and by means of its loan fund and other arrangements to have secured permanent resources. The statistics recently obtained by the able editor of the *Nonconformist* showed that in the eighty-four towns to which inquiry was limited, and which contained a total population of nearly 6,000,000, there is aggregate accommodation for public worship at one time of 2,644,500 persons, or 44·7 per cent. of the population, or only 13·3 per cent. below the maximum of 58 per cent. which is accepted as an adequate provision. While the population of seventy-seven of the towns has increased during the last twenty-one years at the rate of 34 per cent., the aggregate accommodation for public worship has increased at the rate of 49 per cent. The aggregate accommodation for 2,644,500 consisted of 1,040,000 sittings provided by the Established Church, and 1,603,851 sittings provided by the non-established churches, giving a majority to the latter of 563,179 sittings. Out of the number provided by the non-established churches the Congregationalists supplied 311,061. In seventy-seven of these towns, during the last twenty-one years, the accommodation in the Established Church has increased at the rate of 34 per cent., while the accommodation in the non-established churches has increased at the rate of 59 per cent., the increase in Congregational churches having been at the rate of 60 per cent. The eliciting of these facts must have an important bearing on the ripening question of disestablishment, and should act as an inducement to support, with increased generosity, this and kindred societies, whose labours have had something to do with bringing about these striking results. The practical guidance of the society was its chief service, and the true reason of its existence. Such guidance was in effect money. Still the monetary power of the society was very important, and to increase it, the committee, two years ago, started the idea of raising 10,000*l.* additional by the end of 1873. At present they can see their way to 6,000*l.*, and they earnestly appeal to congregations and ministers to aid them in accomplishing their object. They gratefully acknowledge a larger number of collections during the past year than in former years. In the first year of the society's existence only one collection, amounting to 16s. 6d., was made for them; but last year there were fifty collections, amounting to 250*l.*, giving an average of 5*l.* each collection. Congregations generally who contribute to any object of beneficence beyond their own immediate interests may very consistently include church extension in their list. If all the congregations aided by the society would send once a year a collection in aid of the general work, the total amount would be 1,000*l.* a year. What is needed to give the requisite financial vigour to the work is some donations of 100*l.* to 1,000*l.*, to be applied chiefly to the loan fund. If one Nonconformist gave away, as there is good reason to believe he did, not long since, 60,000*l.* in one year, and still left behind him a personalty of nearly 1,000,000*l.*, is it an unreasonable thing to hope that some of our still remaining successful manufacturers and merchants will some day relieve the minds of the committee by sending such substantial help as will realise the long-cherished dream of a permanent loan fund of 50,000*l.*? The insurance scheme has undergone considerable change since the last anniversary, and has been put upon the basis of a limited liability company, with a capital of 100,000*l.* in 200,000 shares of 5*l.* each.

Mr. CONDER read the financial statement for the year, which showed that the total receipts, including a balance of 1,830*l.* from the previous year, amounted to 8,873*l.*, while the payments in aid amounted to 5,929*l.* The balance in hand at the close of the year was 2,120*l.* The society also held legal and other securities of the value of 7,000*l.* for moneys advanced on loan to various chapels.

The CHAIRMAN said he thought Nonconformists, as a body, might take some little credit for having assisted in building up the fair structure of English life and government, which was due to the Christianity which England professed. He had no great faith in sectarianism, but he believed in sects, just as he believed in regiments of an army; and the object of Nonconformists should be to see that their part of the army was properly equipped. Towards this end the Chapel-building Society's efforts were directed. It commended itself to the members of the denomination, not only by what it had done, but by what it had prevented being done; for it never gave its sympathy and aid to the erection of chapels where there was no field for them to occupy, and no prospect of success.

The Rev. J. PARKER, D.D., proposed a resolution, adopting the report, conveying the thanks of the meeting to the committee and officers for their services during the past year, and appointing the committee for the ensuing year. The society, he said, was rendering immense good to the cause of Evangelical Nonconformity throughout the country. Every new chapel erected showed that there would be nothing to fear if State protection were withdrawn from religious organisations altogether. Chapel-building was the best logic upon this subject. Nonconformity was more than an argument; it was an energetic and most beneficent service. It not only undertook a thorough theoretical self-defence, but it proceeded to practical and most useful self-vindication; and while the politician was arguing in Parliament, the chapel-builder was erecting proofs of the truth of the arguments. He wished to bear very decided testimony respecting the preaching which was heard in the chapels built by the Independents, for in some quarters great misconception existed on this matter. The Independent ministers of this country were profoundly faithful to the Evangelical creed; they loved its gracious truths, they lived in their strength, and they hoped to die in their holy and animating comfort. No doubt some mean men tried to make a living as accusers of the brethren, but he was prepared to say that in all the Independent pulpits the great doctrines of ruin by Adam, redemption by God the Son, and regeneration by God the Holy Ghost, were preached with simplicity, pathos, and fervour. Mr. Spurgeon, in a sermon preached on September 26 last, expressed himself astonished at hearing from a Nonconformist pulpit that the fall of man was a fiction; but if any one on reading that statement should look towards the Independent pulpit for a confirmation of its truth, he (Dr. Parker) would instantly deny the infamous suspicion, and declare, on the part of his denomination, its freedom from heresies so gross and pestilent. The longer he lived the more convinced he was that the Evangelical creed alone could, by the blessing of God, meet the spiritual wants of the whole world. Other creeds might satisfy a man here and there, but this creed had in it the universality of light itself. It spoke to the whole world, it found out the sorrows of every heart, it pursued men in all the wanderings of sin, and spoke the word of hope even in the pit of gloomiest despair. The Evangelical faith carried with it what no other faith carried with it—a holy unction. It was not a dry philosophy, it was not a law written in iron; it was a creed of grace; its power was in its pathos; its infinite strength was made stronger by its tender tears, and the wonderful riches of its grace. He would, however, allow the largest possible freedom as to how Independent ministers should declare this doctrine. They had variety of talents, and different ways of looking at things, but his great concern was that ministers should preach the true living faith by which alone a man can be saved; and then as to method, let every man be himself, and let no man set himself up as the self-appointed censor of the brethren. Wherever the society built a chapel, it opened a fountain of evangelical teaching; and who could tell how many generations might be blessed by it? He did not know how money could be more wisely spent than in erecting places of Christian worship. He himself was now co-operating in building a large chapel in London, and it was the great ambition of his life, viewed publicly, to see that chapel opened, and in working order.

THOS. SIMPSON, Esq., of Godalming, seconded the resolution, and spoke from personal experience of the usefulness of the society in the town in which he resided.

The resolution was unanimously agreed to.

The Rev. J. S. RUSSELL, M.A., proposed—

That this meeting acknowledges the valuable services rendered in various ways by this society to the important work of suitable Congregational Church extension in these times; recommends the special commemoration of the approaching twentieth anniversary of its formation; and earnestly hopes that by that and other efforts the proposed additional 10,000*l.* will be raised or secured by the end of this year.

He said many persons regarded the operations of the society as a mere matter of architecture, and felt no lively interest in them in consequence; but those who looked deeper into the question, and understood the work that was being done, felt that it touched the deepest spiritual life of our country and our churches. Very few of the charities of England were without a kind of evil spectre dogging them everywhere in consequence of misgovernment and abuse; but against the Chapel-Building Society no such charge could possibly be brought. It demoralised nobody; it pauperised nobody; it was not attended with wasteful expenditure; its funds were carefully administered; and its great object was to help those who helped themselves, and to stimulate people to do what otherwise they would never attempt to do.

JAMES TOWNLEY, Esq., seconded the resolution, and expressed the utmost confidence in the officers of the society.

The resolution was agreed to.

The Rev. J. DE KEWER WILLIAMS proposed the next resolution:—

That this meeting, devoutly recognising the vital and primary importance of Evangelic l truth and the baptism of the Holy Ghost, and rejoicing in the signs around us of increased attention to these great verities, regards the specific work aided by this society as perfectly consistent with supreme and prayerful reliance on the presence and power of God for all real success, and when rightly carried on as very conducive to the highest spiritual good.

The work of the society, he said, was begun in the spirit of prayer, had been carried on and would be carried on in that spirit, and its result must be the increase of spiritual life throughout the country.

The Rev. W. P. LYON, B.A., seconded the resolution, and in doing so dwelt more particularly on the spirituality of the work in which the society was engaged.

This resolution having been agreed to, a vote of thanks to the chairman, and to the friends who had allowed the use of the chapel, was moved by the Rev. J. C. Gallaway, and seconded by J. Jones, Esq., of Huddersfield, and the proceedings terminated with prayer.

Mr. John Crofts, of Rotherham College, has accepted the unanimous invitation to become the pastor of the churches and congregation assembling at Salem Independent Chapel, Bridge House Gate,

and Providence Chapel, Dacre, near Pateley Bridge, Yorkshire, and will commence his duties in the course of a few months.

The Rev. George Shaw has announced to his people, that he intends shortly to resign the pastorate of the Independent Church and congregation of Brook-street Chapel, Warwick.

HARWICH, ESSEX.—The Rev. J. T. Barker, who has for a period of twelve years held the pastorate at Bathside Chapel, Harwich, has intimated his intention of resigning, on account of failing health and physical infirmity. The cause has made great advance both in spirit of union and earnest Christian work under his judicious care and guidance. For the last three or four years Mr. Barker has been engaged, in addition to his pastoral duties, in preparing young men for college in connection with the London Missionary Society. It is much to be regretted that he is compelled to relinquish this engagement also for the same reason.

A USEFUL HINT FROM AMERICA.—Mr. Beecher, in one of the latest numbers of his weekly journal, protests against the multiplication of colleges; and his words may be of use in the old home as well as in America. "It is a wanton waste of money," he says, "a useless expenditure of professional teachers, and it covers the land with institutions too proud to be academies, and too weak to be colleges. They let loose sharp agents, for ever begging, and yet are never raised above mendicancy. Concentration is the true wisdom. Fewer colleges, better endowed, and more ably officered—this is the policy which experience dictates."

THE FIRST PROTESTANT CHURCH IN ROME.—The corner-stone of an American Protestant Church was laid in Rome on the 25th. It will, when completed, be the first edifice devoted to Protestant worship yet erected within the walls of the city. Its site is the Via Nazionale, a new street leading from the railway terminus to the centre of Rome. The church is to accommodate 750 persons, and is estimated to cost 12,000*l.* The design is by Mr. George Edmund Street, R.A., and the style is Gothic. It is dedicated to St. Paul, on the anniversary of whose conversion the ceremony took place. Among those present was the Bishop of Derry, who delivered an address, in which he congratulated the Americans on being the first to commence a work in Rome the results of which it was impossible, he said, for any one to foresee.

REGENT-SQUARE CHURCH, LONDON.—The annual meeting of this congregation was held on the 23rd ult., the Rev. J. O. Dykes in the chair. It was reported that there had been raised by the congregation last year for their ordinary purposes 2,820*l.*, to which had to be added 447*l.* which the treasurer had received for the Synod's Church-Building Fund, being the first instalment of a sum of 2,085*l.*, spread over five years, which had been promised. It was also reported that the mission which this church sustains in Somers Town was so largely attended by the class for whom it was designed that the principal evangelistic services had to be transferred from the mission-house to the Cabinet Theatre, King's Cross, and that the office-bearers were at present considering the question of procuring larger permanent premises elsewhere. On the mission the congregation had last year spent 662*l.* Part of these services had assumed the form of outdoor preaching, and large crowds regularly attend.

ISLINGTON ENGLISH PRESBYTERIAN CHURCH.—The annual meeting of this congregation was held on Wednesday evening. Tea and refreshments were provided in the schoolroom from six to seven o'clock, after which the congregation assembled in the church—the Rev. J. Thain Davidson, the pastor, presiding. In an opening address the chairman stated that this was the tenth anniversary meeting since he entered on the pastorate of the church, and that, under the blessing of God, there had been during these ten years even and steady progress, until now the congregation had reached a higher point of efficiency and prosperity than had yet been attained. Mr. Watson gave in the financial report, which showed that during the year the sum raised for all purposes by the congregation had been 1,675*l.* 12s. 5d. Of this upwards of 800*l.* belonged to the ordinary congregational revenue, from 400*l.* to 500*l.* to the account for the organ and repairs, and the remainder to the various missionary and benevolent schemes. Addresses were delivered by laymen on the various agencies in operation in connection with the congregation; and by various ministers.

ST. GILES'S.—The annual meeting of Mr. Hatton's mission work in St. Giles's was held on Tuesday evening, January 28th, at King-street Hall. Some 350 friends sat down to tea, and the public meeting, which crowded the building to its utmost capacity, was presided over by A. F. Kinnaird, Esq., supported by the Rev. Edward White (of Kentish-town), the Rev. W. H. Burton (of Kingsgate-street Chapel), the Rev. G. T. Edgley, the Hon. T. Pelham, R. C. Morgan, Esq., Mr. G. Kirkham, and Mr. Frank Knight. The annual statement read by Mr. Hatton showed that all the multifarious branches of the work in connection with the mission were in a flourishing condition, and stated that in consequence of the unsuitability and dilapidated condition of the old premises, it had become absolutely essential to start a building fund for the erection of a new mission-hall in St. Giles's, and that 800*l.* in cash and promises had already been received. Addresses were delivered during the evening by the chairman, the Rev. E. White, G. T. Edgley, Mr. R. C. Morgan, G. Kirkham, and F. Knight, and at the close of the meeting it was announced that the whole of the expenses of the tea had been contributed by Mr. Hatton's friends.

SOUTHPORT.—The opening of the new class-rooms, which form the completion of the original plan of the promoters of the West End Congregational Church, Southport, took place on Wednesday, Jan. 22, when a sermon was preached by the Rev. E. Mellor, D.D., of Halifax. The school premises include an airy and spacious schoolroom, eight separate class-rooms and library in the portion now completed; also a dwelling-house and one class-room therewith, with suitable arrangements underneath for heating apparatus, boilers, &c. In addition to the school building, the fence wall, with railings, &c., have been completed, and the whole has cost about 3,200*l.*, or together, with chapel, land, &c., at a total cost of 9,000*l.* On the Thursday evening a tea-meeting, largely attended, was held in the schoolroom, the Rev. J. Chater, the pastor, in the chair. The treasurer (W. Hinmers, Esq.) stated that for conducting the ordinary service of the church and Sunday-school, 519*l.* 8s. 6d. had been raised during the past year, this including 385*l.* 6s. 10d. received as voluntary offerings through the boxes. In addition, the sum of 991*l.* 14s. 6d. had been contributed towards the removal of the debt, making, with collections for other objects, a sum total of 1,688*l.* 2s. Ten years ago the sum raised for all purposes in one year was about 400*l.*, thus showing a most steady and gratifying advance. The meeting was addressed by the Revs. J. E. Millson, J. T. Woodhouse, E. Hassan, of Liverpool, J. L. Rentoul (Presbyterian), S. Boothroyd, Esq., and other friends.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—This missionary church has just renewed its lease for twenty-one years from the Corporation of London (Bridge House Estate) at a yearly rental of 75*l.* Extensive alterations and additions are to be made to the premises by the construction of a Sunday-school and class-room, the latter entailing a further rental of several pounds. The work will commence next week, under Messrs. Searle and Sons, the arthitects, of Bloomsbury-place, and the worship of the church and congregation will meanwhile be carried on at the Lambeth Baths. The church, which consists entirely of working people, has just held its special church-meetings for receiving the reports and balance-sheets for the half-year, under the presidency of the Rev. G. W. Murphy, the pastor. From these it appeared that the year 1872 commenced with 343 members, 1873 with 378, being a clear gain of 35. The income of the church and the various societies reached considerably over a thousand pounds, the church fund proper being 29*l.* in the treasurer's debt on the year's account. The societies comprise a flourishing Sunday-school, a senior and a junior Band of Hope, temperance, tract, and Dorcas societies, various classes, open-air meetings, and a savings-bank, with some 700 depositors; all these associations were out of debt and had small balances in hand. The Lambeth Baths meetings account for 1871-2 was also, as regards finances, in a flourishing state, owing mainly to the penny Saturday night newspaper readings by the pastor, and the Monday evening lectures, entertainments, and concerts for the people of the New Cut and neighbourhood. As will have been seen by an advertisement in our columns the week before last, the church and congregation require 1,000*l.* for their schoolrooms, alterations, &c., and are greatly in need of help.

PADDINGTON CHAPEL, MARYLEBONE-ROAD.—The annual meeting of the congregation assembling in this well-known chapel was held on Wednesday, January 29th, being preceded by a tea-meeting in the large and commodious schoolrooms beneath the chapel. It is well known that some three or four years ago this chapel underwent some very extensive alterations and improvements, involving an outlay of between three and four thousand pounds. There remained at the beginning of last year a sum of about eleven hundred pounds still to be raised to pay off the debt thus incurred. Large as that sum was, it was arranged that an effort should be made to pay it all off before the year closed, and to the honour of the Paddington congregation the work has been accomplished. Further, the other various Christian agencies in operation are all in a better financial condition than when 1872 began, and the spiritual work amongst the people is being greatly blessed. At the last church-meeting, at the close of 1872, twenty-eight new members from the congregation were added to the church. Both the tea and annual meetings held in the schoolrooms and church last Wednesday were crowded. At the former the ladies of the congregation presented a testimonial to Mrs. Magregor, in token of their gratitude for her recovery from a long and dangerous illness, and their joy at seeing her once again among them. At the annual meeting, the Rev. G. D. Macgregor, the pastor, presiding, addresses were delivered by the chairman, the Rev. W. H. Fremantle, M.A., Rector of St. Mary's; the Rev. Drs. Kennedy, M'Auslane, and Stoughton, and the Revs. Edwin White, J. O. Fellowes, and J. Clifford, LL.B., all congratulating the rev. chairman upon the present happy and prosperous state of things at Paddington Chapel. A very chaste and effective marble tablet has been recently erected in memory of the Rev. James Stratten, the first and for over forty years the minister of this chapel.

THE APPROACHING GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE.—The Council of the British Organisation of the Alliance have just received the following official communication from the president and secretary of the American branch, dated from the Bible House, New York, inviting the delegates of the different organisations of the Evangelical Alliance to hold their next conference in that city. Two years ago a similar invitation was given, which, however, had to be abandoned on account of the hostilities between France and Germany. The invitation says:—"The very circumstances which prevented delegates from attending from two of the great nations of Europe, whom we were desirous of seeing represented here, make us the more anxious, now that hostilities have ceased, to do all in our power to unite in spirit and work Christians of all nations." After referring to the happy termination by arbitration, "constructed in the spirit of the religion of truth and love," of the misunderstandings and difficulties between America and England, the invitation concludes in these terms:—"The errors which have marred the usefulness of the churches, such as infidelity and Rationalism on the one hand and superstition and Ritualism on the other, have not sprung up indigenously among us, but have been transported from the other side of the Atlantic, and we wish Evangelical Christians from other lands to assist us in contending with them. . . . At this conference we hope to promote the desire for a closer union among Christians, to remove obstacles out of the way of their co-operation, to lead them to continue in prayer, praise, and evangelistic work, and thus to exhibit the essential body of Christ. Every facility will be afforded by the brethren of the American branch of the Alliance for the convenience and comfort of delegates attending the conference, arrangements having been made with the following Transatlantic steamship companies for a reduction of ocean passage to New York and back, to obtain the advantages of which a certificate will be given to each delegate to be filled up and presented:—The White Star line, the Anchor line, the North German Lloyd, the Hamburg line, and the General Transatlantic line. The two French and German lines will deduct 25 per cent. from their regular rates for first and second class passages."

THE LATE REV. STEWART WILLIAMSON.—Our obituary of last week announced the decease of this much-respected minister. Mr. Williamson led an active and an exceedingly useful life. For many years he resided at Jersey, and identified himself with the Baptist Church at St. Helier's, and became its pastor. In addition to his pastorate, Mr. Williamson was engaged on the newspaper press. At that time the island of Jersey enjoyed the privilege of sending newspapers to England without postal charges, and our friend availed himself of this to establish a religious paper, which he conducted for a while with great efficiency. When the postal privilege was withdrawn from the island, he removed to Bristol, where for a time he was exclusively engaged on the daily press. After some two or three years, however, he relinquished this, and accepted a call to Exeter, where he ministered with acceptance for some years. Unfortunately his health, never very robust, broke down, and he was obliged to relinquish his charge. Then removing to London, he became one of the agents of the Liberation Society, of which he was ever a zealous and hearty supporter, and showed himself to be an efficient servant. As health and opportunity permitted, Mr. Williamson preached in several London pulpits, being always welcomed as a thoughtful and stimulating expositor of Christian truth and Christian principles. For several months in the present year he had been very ill, and gradually sank under the attacks of disease. Mr. Williamson was twice married, and he leaves behind him a widow and three children to mourn his loss. He began to fail in health at the time when his eldest son—a most promising young man—was accidentally drowned at Dublin some four or five years ago. Mr. Williamson's funeral was of the simplest and most private kind, and took place on Friday, the 31st ult., in Abney Park Cemetery. His body lies on the southern side, near to a spreading cedar of Lebanon. But, as one of the ministers there aiding truly said, "there was no shadow on that open grave." Neither was there any shadow on it when it was closed.

Correspondence.

MR. KNATCHBULL-HUGESSEN AND THE BURIALS BILL.

To the Editor of the Nonconformist.

MR. EDITOR,—I hope that Nonconformists in general, and those of the borough of Sandwich in particular, will take note of an incident which transpired at a meeting of the clergy and laity of the archdeaconry of Canterbury held last week.

One of the subjects for discussion was the Burials Bill, in regard to which the Archbishop of Canterbury stated that the meeting was not likely to hear much more of it, because the promoters of the bill had directed themselves to another object, and "had concentrated their efforts on the destruction of the Church, instead of endeavouring to break it up stone by stone."

Neither the statement, nor the misstatement, in his grace's observations is important, but what followed is important.

Mr. Knatchbull-Hugessen, M.P., a member of the Government, who has lately made a strong speech against disestablishment, said—I quote from the *Times* report—"When he voted for Mr. Morgan's bill last year he had not given the matter such full consideration as

he had been enabled to do since. At the same time, he thought that when a grievance was allowed to exist, in the present position of the Church, it was our duty to do all we could to remove that grievance."

So, after voting for the Burials Bill, not once, but in *three* successive sessions, Mr. Knatchbull-Hugessen has at length found time to consider its provisions, and as to the result, we are left to infer that he will support it no longer. At any rate, a strongly hostile motion was *unanimously* carried. And this of a measure which has been supported, not by the whole Liberal party merely, but by the Government, at whose instance it was referred to a select committee!

It may be that Mr. Hugessen forgot the actual facts of the case when he was speaking in the midst of his Church and Conservative friends, or it may be that he will be the solitary reactionary of the Government, or of the Liberal party; but it should be distinctly understood that Liberal members who, yielding to the pressure of Church Defence Associations, either oppose, or refrain from supporting, the Burials Bill when it is again introduced—as it will be as soon as Parliament meets—may find the consequences more serious than they anticipate.

It is one thing to put up with a Liberal who is not a disestablishment man, but it will be a very different thing to tolerate hesitancy on a question in regard to which the entire Liberal party has hitherto voted with unanimity. Mr. Knatchbull-Hugessen has probably made up his mind not to ask for the support of the Sandwich Nonconformists again; but others, who can't afford to dispense with such support, had better not be misled by his example.

Feb. 3, 1873. SENTINEL.

MR. FLINT AND THE RURAL DISTRICTS.

To the Editor of the Nonconformist.

SIR,—I am glad to observe that Mr. Clayden made reference in your last issue to the letter of Mr. Flint, which was inserted in the *Times* a few weeks ago, and quotations from which appeared in the *Nonconformist*, stating that though the religious statistics of eighty-four of the large towns of England and Wales proved that the English Church Establishment was at a great discount in the large towns, yet it was not so in the country, for the small towns and the villages of England and Wales were the strongholds of the Church. It seemed to me at the time, that it was unfortunate for Mr. Flint to connect Wales with England, for it is so well known that if there is one country more than another in which the Church of England is a complete failure, it is in the rural districts of Wales. It also occurred to me that his letter ought to be noticed by some one living in the rural districts of England, but having to be away from home, and being busily occupied, I could not attend to it, and therefore I am glad that Mr. Clayden has referred to the matter in so able a manner. Completely beaten in the large towns, as Mr. Flint acknowledges, the Church party now fly to the country districts as their refuge and stronghold. But it is in vain, for the rural districts will also fail them. The real question, however, which is at issue, is, not whether one denomination has a few more or less sittings than another, but, do the people generally in rural districts attend the services of the Church? I prefer the broad ground of taking the entire population, and that the Church Establishment is provided by law for the people to go to. The question then arises, do the people generally go? Are they to be found present at the services of the Establishment? It is about one of the greatest delusions that anyone can be under, that the population in rural districts generally attend church. And yet it is a delusion which many persons are under. Mr. Clayden has given in his letter the result of his observation and experience in a rural district of eight miles in every direction, and his testimony is conclusive against the pretensions of the Church. This district, in which I have resided for many years, is purely agricultural, and as rural as any in England, indeed much too rural for me. And taking a distance of six miles all round, there are four small towns and about twenty villages with a church in each, and two in one of the towns. The population of these places is accurately given in the census returns, and the number of persons who generally attend church is as well known as the number of crows which fly round the church steeple. And from all that I have observed myself, and from the information I have obtained from persons residing in these places with whom I have met and conversed, I have no hesitation in stating that not more than one-tenth of the population generally are to be found in attendance at the services of the Church. In three or four of the churches there might be one-eighth, which would be considered a good congregation, but in several of the rest there would not be found present even one-twelfth, so that the general average of one-tenth will be near the mark. It is even the lamentation of some good clergymen that so few attend their ministrations; and as to communicants, the number is so exceedingly small that even Mr. Flint would be startled and surprised at the feebleness of such results in the very places which he regards as the strongholds of his Church. And where are the remaining nine-tenths of the people on Sunday? It is not for me to say where they are, or what they are doing, for it is not a mere church-and-chapel matter with me; it is sufficient for my present purpose that they are not present at the services of the religious establishment provided for them by law. It is for Mr. Flint, or the Lord Chancellor, or any one else that pleases, to account for the fact that although the Church Establishment has been in existence in one form or other in England for many centuries, such is the actual condition of the rural districts at the present day.

I remain, yours truly,
CHAS. HARGREAVES.

South Creake, Norfolk, Feb. 1, 1873.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly permit a few words in reference to the letter of John Flint, Esq., in the *Times*. He seems to think that statistics of small agricultural towns and villages would tell altogether on the side of the Establishment. It will no doubt be difficult for Mr. Miall to obtain these statistics, but when he does, I have no doubt that Mr. Flint will be still more surprised and disturbed. I admit, nevertheless, that the Nonconformists have not spread so rapidly in these districts as they would have done if they had had fair play. I have had a little experience in this matter. I bought the Roxholme estate, and entered upon it in March, 1870. I found that the place of worship in connection with the Establishment—a chapel of ease—had gone to decay, not a vestige of it was left. Why this was so, is a question that I cannot answer. But the tithes, amounting to from 250*l.* to 300*l.*, have been better taken care of, and have still to be paid to Archdeacon Trollope. Soon after coming here, I opened a room for preaching on the Sunday evening, as there was no place of worship in the parish of Roxholme. The room soon became too small, and I determined to build a chapel. The archdeacon heard of it, and one day when I was at his house, he told me that if I built a chapel, it would oblige him to be unfriendly. I, however, felt it my duty to God and to the villagers not to heed this threat, but to provide a place of worship. I built a neat little chapel, which will accommodate all the inhabitants of the parish. The rev. gentleman, however, has not forgotten to carry his threat into execution, and has continuously manifested a spirit much worse than that of unfriendliness.

There are many little bands of the people who would provide a place of worship for themselves, but they are met on the threshold of their undertaking with this difficulty—they have no site, and every suitable spot is in the hands of those who yield implicit obedience to clerical influence; and thus the enterprising band of people are refused a small portion of *terra firma* upon which they might raise an edifice for the worship of the Most High. Oh for the time when Christians will agree to differ on points of lesser importance, and work together for the elevation of men and the glory of God! This, however, in my opinion, will never be in any large measure until the Church is disestablished.

Roxholme Hall, Sleaford. J. M. COLE.

THE NONCONFORMISTS AND THE POOR IN SOUTH LONDON.

To the Editor of the Nonconformist.

SIR,—Permit me to furnish some additional illustrations of the incorrectness and sophistry of the statement which has gone the round of the newspapers, under the authority of the *Manchester Courier*, that Nonconformists have neglected and abandoned the poor in crowded metropolitan parishes. In your last impression, Dr. Kennedy dealt with the particular case of Stepney. I propose to show that the allegation is untrue as regards the South of London. The facts and figures have been supplied to me by Mr. W. Snell, of 78, Falmouth-road, New Kent-road, who has long resided in the district, and has been at great trouble to make personal inquiries; and he vouches for the accuracy of the statements here given.

It is asserted by the anonymous censor in the *Manchester Courier*, that the parish of St. Saviour's, Southwork, has increased by 637 inhabitants between 1851 and 1871; that additional Church accommodation has been provided for 653 persons; but that all the Dissenting places of worship seat fewer people by 890. But according to the Census returns, the population has *decreased* by 4,032 in the twenty years. Mr. Snell informs me that no new church has been built in that time, and although Park-street Chapel (Baptist) has been sold for chemical works, the congregation has removed to the much larger building at Newington, known as the Metropolitan Tabernacle.

Bermondsey is alleged to have increased by 14,826 since 1851, and it is added that "several churches have been built, although we have been unable to get at the exact figures relating to their accommodation. It has, however, been ascertained that the accommodation in the Dissenting chapels is less by 1,747." In reply to this purely imaginary statement, it must be said that according to the census the increase of population in Bermondsey has been 32,301, the exact numbers being 48,128 in 1851, and 80,429 in 1871. The only new Episcopalian church built during the interval is one in Lynton-road, Blue Anchor-road, seating 800; whereas six Free churches, seating in all nearly 4,000, have been erected. They are—Rouel-road (Congregational, Rev. G. M'All), 1,100; Blue Anchor-road (Congregational, Rev. J. Sinclair), 500; two Methodist Free churches, seating 500 each, in Grange-road and Morar-road; Drummond-road (Baptist), 700; and a room for the Brethren in Willow-walk. Besides these, a new chapel is being erected in Upper Grange-road for the Particular Baptists, which will provide for 1,200 worshippers.

It is further stated that the parish of St. George's, Southwark, has during the twenty years increased by 5,342 persons, that the Church of England has provided 1,432 fresh sittings, but that a chapel capable of seating 690 persons has disappeared. In the first place, the actual increase of the population has been 4,253. Two new churches have been provided, viz., St. Michael's, Lant-street, seating 400, and St. Paul's, Westminster-road, 700. An Independent chapel in Collier's-rents (400 sittings) has been converted into a Church mission room, and a similar room, holding 100, has been opened in Lancaster-street. On the other hand, Barkham-terrace Chapel (Baptist) has been built, in lieu of one in Church-street, in Christchurch parish, and seats 1,000 people. Although the old Congregational Chapel in Union-street has been pulled down, instead thereof the Church of the Pilgrim Fathers has been built in Buckenham-square, to seat 700. Another small building, known as Zion Chapel (Baptist) has also been pulled down in the Borough; but against this must be placed the enormous accommodation provided in the adjoining parish by Mr. Spurgeon's Tabernacle.

Once more. It is alleged that in Newington Butts "there are 35,234 fresh inhabitants since 1851, and 1,802 additional Church sittings, but Dissenting chapels accommodating 932 persons have disappeared." The actual increase of the population is shown to be 23,906 by the Registrar-General's returns. The censor has not taken credit for enough increase among the Episcopalians. They have erected five churches—viz., St. Matthias, New Kent-road, 800; All Saints', Surrey-square, 800; St. Stephen's, Villa-street, 800; All Souls', Grosvenor Park, 800; and St. John's, York-street, 800. There are also two temporary churches, one in East-street, known as St. Mark's, seating 300, and St. Andrew's, Deverell-street, 800. The latter was used by the Congregationalists until 1871, but it was only rented; and the Church meeting there amalgamated with the one in Buckenham-square. Our Baptist brethren have made extraordinary advances in this parish of Newington. Besides the great Metropolitan Tabernacle, there is the one built in Wansey-street for the late Mr. James Wells, which seats more than 2,000; the Walworth-road Chapel (removed from Lion-street), 1,000; Arthur-street, 700; and a room in York-street, 100. The Methodist New Connexion have built two chapels, one in Lorrimore-street, and one in King-street, Surrey-grove, together seating 1,000; and the Primitive Methodists have one in East-street, seating 500. The total thus provided within twenty years is upwards of 10,000; and yet the critic is uncandid enough to say only that "since 1851 Dissenting chapels accommodating 232 persons have disappeared." Comment on this is needless; but it may be added that Newington is the only parish in Surrey within the diocese of London. It is possessed of immense revenues; two-thirds of the land being claimed by the Ecclesiastical Commissioners, who have given sites for new churches, and have voted large sums towards their erection, and the building of rectory houses. The Bishop of London's Fund has also been used in this parish to a lavish extent.

Nothing is said by the writer in the *Manchester Courier* about the parish of Rotherhithe; but it may be stated that the population has increased by 9,291 in the twenty years, no new church has been built, but the Congregationalists have provided one in the Lower-road (the Rev. Pierce Jones's), seating 600; the Baptists one at China Hall Gate, 600; and the Primitive Methodists one near Mill Pond Bridge, 300. A large Wesleyan chapel is projected, at the cost of 6,000*l.*, and the ground has been purchased.

These facts may be left to speak for themselves. They refute the random guesses which have been so widely circulated. Of the latter, another most ludicrous instance was furnished only last week at a meeting held in Southwark, in connection with the Bishop of Winchester's Fund, when one of the speakers had the temerity to assert that in South London all the Dissenting bodies combined could only furnish 17,000 sittings! This gentleman must surely have a lively imagination on which to draw for his alleged facts!

Yours faithfully,
W. H. S. AUBREY,
Secretary, Surrey Congregational Union.

Croydon, Feb. 1, 1873.

A letter from the Hon. A. Gordon, Governor of the Mauritius, gives a good deal of evidence which would indicate that Sir Philip Francis was not the author of "Junius," and raising a strong presumption that, if Lord Temple was not wholly or in part the author of the letters, they were at least prompted or inspired by him.

A lady who had a number of female servants in her family, to each of whom she on one occasion gave a pair of cast-off half-worn shoes, found the following impromptu on her mantel piece the following morning:—

How careful should our mistress be
The narrow road to choose,
When all the maids within the house
Are walking in her shoes!

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Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

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TO CORRESPONDENTS.

J. Harper, King William's Town.—One guinea received.

Arthur Clayden.—Our space is preoccupied this week.

*** Several communications we have received are omitted for want of space.

The Nonconformist.

WEDNESDAY, FEBRUARY 5, 1873.

SUMMARY.

WE are at length plunged into the depth of winter with all its discomforts, which does not very favourably contrast with the mild temperature but rainy season which has characterised our peculiar climate since October last to the beginning of the present month. There have been snowstorms with high winds throughout the country, and alternate frost and thaw, which are a serious impediment to locomotion, and will, we fear, tell adversely in the Registrar-General's returns. Londoners, as they wade through the slush which local authorities are as usual so dilatory in clearing away, and inhale the fog which comes upon them with cold weather, must regret the copious rains which cleansed the streets and purified the air. The price of coals, already double the ordinary rate, is still rising, and aggravates the usual privations of the poor in winter. Yet a spell of frost and snow just now is better than early vegetation followed by keen east winds. Such are the novel circumstances under which the session of Parliament will be opened to-morrow.

With the advent of severe weather our thoughts naturally turn to South Wales, where the colliers have ceased for many weeks to furnish the fuel we so much prize, and the iron-workers by thousands remain idle in consequence of the pitmen's strike. The industry of that extensive district is suspended, and spite of the terrible misery endured by the men and their families, there is no present prospect of an arrangement. The offer of the masters to continue the present rate of wages if the men will accept the double-shift system of working, has been rejected, and some 80,000 men, representing probably three times the number of persons, remain idle and destitute, except for the inadequate relief afforded by the Union funds, and the charity of the hard-pressed shopkeepers of the district.

The papers continue to publish interesting details in connection with the disastrous loss of the Northfleet emigrant ship. According to the statement made at the inquest by the surviving boatswain, there were boats enough to save all on board had it been possible to maintain discipline at the critical moment. Rockets and blue fire were of no avail, the alarm-gun was unserviceable, and the Northfleet went down with 300 souls on board, with a couple of hundred ships lying at anchor in the roadstead unconscious of the catastrophe. It is some satisfaction to know that the delinquent steamer has been discovered, and proves to be the Murillo, which, after running into the Northfleet with little damage to herself, and paying no heed to the screams of distress which were heard from her deck, quietly proceeded on her voyage, and is now in Cadiz. The depositions of two English engineers, who happened to be on board the Murillo, amply confirm previous suspicions. The captain and chief officers are under arrest, and will be dealt with by Spanish law, but it is doubtful if they will be punished as they deserve.

The Liverpool election will take place on Friday. Only two candidates remain out of the many who put forward their claims—Mr. Torr, the Conservative, who has made peace with the Orange malcontents of the town; and Mr. Caine, an advanced and able Liberal, whom the Roman Catholics have finally decided to support. This great constituency has generally inclined to Toryism, but more liberal political views have been growing in the borough, and sufficed at the general election to secure one of the three seats. Mr. Cane and his supporters are fighting a gallant battle, and have evoked a good deal of popular enthusiasm. He will carry the Welsh vote, which is large, and he has the support of all sections of Nonconformists whose views relative to the Education Act he accepts; but whether he will be able to overcome the great influence of the Conservative party in Liverpool the poll of Friday will reveal. The contest will be interesting as showing the working of the ballot in a constituency of more than fifty thousand electors.

M. Thiers has had another interview with the Committee of Thirty, and has surprised them by his firmness in resisting the attempt to restrict his freedom of speech. "I cannot," he finally said, "undertake to answer for public affairs if I may not come and discuss them before the Chamber. If you refuse me that here, I shall bring the subject before the Chamber. Ah! gentlemen, there is no pride on my part, no *amour propre*. I desire to avoid a rupture with you; but never, never, I repeat, can I yield on this point. If I did, I should be failing in my duty." The public and the Press applaud the spirit of the President, who also declines the demand of the Right for a new electoral law restricting universal suffrage. After some months of discussion the Committee of Thirty find their labours in vain, and their prospect of monopolising the power of the Government very dreary. The Assembly itself will think twice before it attempts to break away from the President and his colleagues.

The other foreign news of the week embraces some interesting items. The Prussian Second Chamber has passed the bill to amend the Constitution, for the purpose of bringing all religious bodies more completely under the control of the State, by a majority of 245 to 110 votes. Meanwhile, the great measure to which it relates is under examination by a committee, and the Catholic bishops have protested against it.—The bill brought before the Spanish Cortes for gradually abolishing slavery in Porto Rico, is making satisfactory progress, and the birth of an heir to the throne has somewhat disarmed the hostility of malcontent Spaniards to the rule of King Amadeus.

THE COMING SESSION.

THE fifth session of the present Parliament will be opened to-morrow. It is understood that the ceremony will not be presided over by Her Majesty in person. Sundry commissioners will represent her on the occasion, and the Lord Chancellor, we imagine, will read the Royal Message to both Houses. At the present moment, public expectation is not greatly excited in regard to the political interests of the United Kingdom. The weather and the disasters occasioned by it, both at sea and on shore; the disgraceful disclosures which have come to the surface as the result of the arrest and detention of Dr. Hessel, on suspicion of having perpetrated the murder in Great Coram-street; the strike of colliers in South Wales, and the widespread misery it is inflicting upon thousands of innocent labourers in the iron foundries of that district; the running down of the Northfleet off Dungeness, and the depositions taken at Cadiz from the crew and passengers of the Murillo, obviously the delinquent; and even other matters of less interest, fill a wider space in the conversation of most English people just now, than the political prospects of the Parliamentary session. It might be supposed by persons not familiarly versed in the history of our Legislature that a quiet session of business, unrelieved by striking scenes or Ministerial crises, will probably run its course to another recess without exciting any large amount of public attention, and without raising to an immoderate degree political passion. Superficial indications, however, in regard to sessional probabilities, are commonly very deceptive. For ourselves, we think it quite likely that stormy weather is not far off. We do not augur this from any unreasonableness of temper cherished by the several sections of the House of Commons, for we are not aware of any strong disposition entertained by any of them to meet Ministers with a distinct purpose of overthrowing them. But it is clear that there are two questions, at least, which, quite irrespectively of party plans, will bring into collision antagonistic principles, and it is impossible to foresee what may be the issue in either case. Much, of course, will depend on the nature of the proposal with regard to them submitted to Parliament by Her Majesty's Government. The two questions to which we refer are, first, Irish University Education and, secondly, Local Taxation and Government. That these questions involve contradictory views incapable of reconciliation, would, perhaps, be too sweeping an assertion. But that, under the most skilful management, any measure relating to them will pass through the House of Commons, or even the House of Lords, without profoundly disturbing its equanimity, appears to us utterly beyond all existing probability.

It is expected that Irish University education will take the priority of all Ministerial measures. The designs of the Government with regard to it have already too long, although perhaps necessarily, been shrouded in mystery. The doubts and hesitations which have been kept alive by Mr. Gladstone's Delphic utterances in regard to this matter, have done more than anything else to shake the complete confidence of the Liberal party in the leader who still receives their allegiance. A majority of his supporters still continue to believe that he will settle the question which he himself somewhat indiscreetly stirred, on broad principles which, on the whole, will command the assent of the nation—on principles sound in themselves, pertinent to the matter in hand, and incapable of being seriously contested unless by such as would use the authority of the State for the advancement of their sectarian objects. The Premier, we trust, will not disappoint the expectations with which his measure is awaited. He must, however, in that case found it upon the broadest basis of what is due from the Legislature to high intellectual culture. Anything in the shape of concurrent endowment, however plausibly concealed from view—any attempt to introduce into Ireland a governing body for educational ends framed with a view to balance religious denominations—in a word, any provisions intended to satisfy the claims of ecclesiastical bodies, instead of to promote the diffusion among all the classes which can avail themselves of it, of the highest forms of secular learning, will, we think, most surely come to grief. On the other hand, religious equality must be maintained, if it should be found absolutely necessary at some expense to the traditions, predilections, and resources of existing educational institutions. One thing we regard as utterly impracticable. Even if—which we cannot bring ourselves to suspect—the Premier were disposed to attempt it, the University Education of Ireland cannot, must not, will not, be handed over to the Roman Catholic Hierarchy, to be made subservient to the priesthood.

The question of local taxation and government presents another rock a-head, upon which shipwreck may easily be made, without the nicest and most intelligent steering. Rumour has given the country a distinct intimation that the measure to be submitted to Parliament on this subject will have been prepared by Mr. Gladstone himself, and that he will assume the responsibility both of introducing it and guiding its course through Committee. So far, therefore, it will have the best chances of success. We fully agree with Mr. Fawcett that, "in financial capacity, and in the management of a complicated financial measure when passing through the House, there is no living politician to compare with him." Nevertheless, there are powerful interests on both sides, which, if not really conflicting, so far seem to be so that an intense struggle between them

would appear to be inevitable. It cannot be forgotten that Sir Massey Lopes obtained a decisive victory last session over Her Majesty's Government. That may have been due to bad tactics on the part of the latter; but, at any rate, it served to show a very solid nucleus of strength on the part of the former. There is, however, this hopeful feature of the controversy, which makes us sanguine of such a result as will at least serve as a stepping-stone to a complete readjustment of local to imperial taxation. The confusion of ideas which prevail with regard to it may be dispersed by a lucid statement of facts and figures. This the House of Commons will no doubt have from the lips of the Premier, and constituencies in general will surely be able to appreciate the votes of their respective members. Religious and ecclesiastical prejudices are entirely beside this controversy. It is purely a question of financial justice, and, as such, we can hardly doubt, will be handled by the First Lord of the Treasury.

The remaining topics of the session will be of less critical importance. The Central Asian negotiations will most likely be keenly discussed. The Estimates of Expenditure will be jealously scrutinised. There may be many a skirmish over incidental matters not yet within view. But the issue of the session will, in all likelihood, depend upon the fate of the two questions above referred to. The country may look out for heavy squalls, which, it is to be sincerely hoped, the Government will be prepared to encounter and survive.

WHAT THE DEMANDS OF THE EDUCATION UNION MEAN.

THE new programme recently submitted to the Prime Minister by the deputation from the National Education Union ought to be carefully examined, not only by those who regard combined secular and separate religious instruction as the most equitable and expedient solution of the education problem, but by the sincere adherents of what is called "religious education" among Nonconformists, who cannot make up their minds to the arbitrary divorce of religion and education. We have no desire to overrate the influence of the Education Union. nor to assume that the Government will readily accept their suggestions. But the country is in a curious dilemma. The Act of 1870, which is now a fragment and an anomaly, must be completed. It provides for the nniversal education of the children of the poor in towns by the agency of school boards, which can supply the lack of accommodation and use compulsion to force neglected children into school. Elsewhere —that is in districts which contain considerably more than one-half of the population of England and Wales—the Act is almost inoperative. The law allows the formation of school boards in the country parishes, but, practically speaking, they cannot to any considerable extent be created without legal compulsion. There is consequently no machinery for enforcing attendance at school. But such machinery must be created unless the Act of 1870 is to be nugatory; and the all-important question is, what is to be its nature?

The Education Union is ready with a reply. It recognises the imperative necessity of obliging all children, in the rural districts as well as in towns, to be educated. It deprecates the extension of the school board system to parishes where the accommodation is adequate, and urges that the power of driving children to school should be vested in the local boards of guardians. "We have provided the schools," such is the drift of the argument, "and they suffice in general for the educational needs of the population. These schools have been brought into harmony with legislative requirements. They have 'a time-table conscience clause.' Catechisms and formularies are not taught in them during the regular hours of instruction. The conscience rights of Nonconformists are protected by the Act. It only remains for an agency to be established to send the children to school, and what agency so suitable, cheap, and effectual as that of Boards of Guardians which are familiar with the condition of the humbler classes, and could pay the school fees of the indigent? This would be the legitimate extension and completion of the Act of 1870."

We believe this is a fair statement of the position taken up by the Education Union, which, in this case, reflects the views of the bishops and clergy of the Established Church. What is to be said against it? In the first place, it would make perpetual a legislative anomaly. The Scotch Act provides for universal school boards. Is rural England unfit for such a concession? Next it is opposed to one of the three cardinal points urged by the Education Union. They demand, on the one hand, that children should have a choice of schools; and on the other, that, in the rural parishes, the Church monopoly of instruction should be preserved. The boon accorded to and demanded for the urban street Arab is absolutely refused for the child of the agricultural labourerer and of the denizen of the small town. They have no choice but to enter the clerical school, and the Education Union requires that they shall be forced to do so under pains and penalties. All this time Dissent is increasing in the rural parishes. In not a few of them Nonconformists are in a numerical majority. In theory, it is true, they have the same rights as the inhabitants of towns. The Act allows the creation of school districts and school boards everywhere, and most carefully asserts the right of a choice of schools. Such is the theory. In practice it is simply a "mockery and a delusion."

Let us imagine the plan of the Education Union carried and in operation. How will it work? We shall have a necessary and serviceable local institution invested with new and dangerous functions. The board room of the guardians would become the arena of religious strife and party conflict, and who can doubt that these officials would soon be chosen, not because of their capacity to deal with the poor, but for their pliancy to the parson and the squire in respect to the national school? Denison's Act does indeed give them the power of paying the school fees of the destitute under special circumstances. But now a new class of indigents would arise—those forced into the school by this fresh agency; not pauper children, but those whose parents could pay if they chose. Once there, and there by compulsion, would such children be allowed to absent themselves while the Catechism and Church doctrines were being taught in after hours, or be permitted to attend other than the Church Sunday-school; or would the parents be eager to pay fees if they had no choice of school whatever, and knew that their children were to be trained in a way obnoxious to their views? It is to be remembered, moreover, that those whose education fees are thus paid must not be regarded in the light of paupers.

Now let us take an illustration—it may be extreme, but it will show how this nostrum of the Education Union is likely to act. Here is a country school—a so-called "voluntary school"—which has accommodation for 200 children, and 100 in attendance, for which the department pays 100*l*., a moiety of the cost of maintenance. The Guardians drive in say fifty new pupils, and have to pay the fees of one-half of them, which we will suppose to be threepence a week, or 16*l*. 5s. a year, drawn from the pockets of the ratepayers, who have not an atom of control over the school. Here is a new fulcrum for the clerical managers. They have a legitimate claim upon the Privy Council—that is, the nation—for 50*l*. in addition to the 100*l*. already their due. How much, then, of the entire cost of the school is provided otherwise than by rates and taxes? Is it not something more than possible that the whole expense of conducting many rural schools would be thrown upon public resources, while the clerical managers would be free from all control except such as is imposed by the Minutes of Council? Now if this be a correct view of the working of the scheme, thousands of purely denominational schools in the rural districts would be confirmed in their monopoly, while three-fourths at least of their resources were drawn from the taxpayer or ratepayer.

We do not suppose that the Government are eager to put themselves under the tutelage of the Education Union, and accept so monstrous a scheme as we have described, though Mr. Gladstone has promised to give it his "most careful consideration." If the Government do not accept it they ought, in consistency, either to repeal the provision of the Scotch Act for making school boards universal, or apply it to England and Wales. This is what the Wesleyans, as a body, as well as the Education League, demand. Mr. Morley's proposal offers the Government an easy mode of carrying out the principle without touching the denominational institutions. A school in every school district, under the control of the ratepayers, and limited to secular instruction, would provide for that choice in rural parishes which the advocates of denominationalism so loudly demand, and would be a better stimulus to educational efficiency than all the provisions of the Privy Council code. But Sir John Pakington, while coolly evading all argument on the merits of the plan, pronounces against it, and says that he and the Education Union are not going to depart from their programme—the foremost features of which are, freedom of religious teaching in schools sustained to a considerable extent at the cost of the nation, and compulsory attendance applied, and fees, if necessary, paid, by boards of guardians. This, we are told, is "a struggle for religious education." We can only regard it as an attempt to sustain by State agency a clerical monopoly in education, and to secure legal authority for strengthening and extending it. It is the demand of the Catholic hierarchy in Prussia in an altered form—not that the elementary truths of Christianity shall be taught in primary schools assisted by the Government, but that the Anglican priesthood —a priesthood becoming every day more imbued with the sacerdotal spirit—shall be able to instil its dogmas into the youth of England under the pretence of "freedom of religious teaching."

RUSSIAN PROGRESS IN CENTRAL ASIA.

WE spoke last week of the singularly defiant tone of the London daily papers in writing on the Central Asian question. Count Schouvaloff's pacific mission has not apparently changed this warlike spirit, and we were told that he had been sent back, as the proverb says, "with a flea in his ear"; that the English nation had put its foot down; and that Russia now knew that there was a line we would not allow her to pass on her progress southward, and that the line had been reached. It seems to be very doubtful whether this representation was correct. We shall probably know to-morrow or Friday night what Count Schouvaloff had to propose, what Lord Granville answered, and what was the tenor of the despatches sent off by Mr. Michell on Friday last. We may be sure that Russia at least attached some importance to a mission which was entrusted to the Emperor's confidential adviser—"*l'homme tout puissant*" as he is called in St. Petersburg; and it was no doubt intended that the English public should see in the journey of so influential a person a guarantee of good faith. Our Government is not likely to have responded to such a mission in the warlike spirit of the journals of the metropolis. The fire-eaters, indeed, have already intimated that the Government has "caved in." We have no belief that it has done either. It has simply acted with knowledge and moderation. Russia has probably been told that in reducing the Khanates to order, and taking material guarantees for the safety of the great overland trade which is gradually civilising those distant quarters of the world, she has nothing to fear from English jealousy. It is a policy with which we have absolutely no concern; and so long as the Russian frontier stops short of the border of Afghanistan, and does not push into the territory of the Sultan or of the Shah, we have no proper ground for objection. The whole English people, with the slight exception of certain London politicians, would endorse this opinion. It is the predominant feeling in India, where a few alarmists talk as they do here; but where every officer who has been to Peshawur, and looked at that fatal Iron Gate of India, as it is called, the Khyber Pass, laughs to scorn the fear of a Russian invasion.

It curiously illustrates the one-sided view of this question taken in London, that the publication of the important report of General Tchernayeff has been passed over in silence. Possibly journalistic jealousy prevented the *Times* and other papers from noticing a Russian State paper which first appeared in England in the pages of the *Daily Telegraph*, but it is by far the most important contribution yet made to this discussion. The report of General Duhamel, of which so much has been made, was addressed to the Emperor Nicholas in 1854. We were at war with Russia, and a Russian general naturally thought of striking us a blow by overturning our Empire in India; though even General Duhamel did not dream of conquering that country. But the important memorandum of General Tchernayeff is new, and is, in fact, a declaration by one of the agents of Russian aggression that the aggressive policy is a failure. General Tchernayeff led the Russian army along the Jaxartes and conquered Turkestan, pushing the line of the Russian border up to the gates of Bokhara, and annexing the whole country between Kashgar and the Aral Lake. The general says that Russian conquests do not pay. Turkestan costs half a million a year; and the Russian system of administration is running the annexed country into debt, and making the Russian rule hateful to the people. But the conclusion to which the general comes is of most importance to us. He says—"In case of conflict with our neighbours we should have to use a great part of our troops to keep down the population, which would consequently necessitate an increase in our effective. In a political point of view we have changed *rôles* with our old rival England. Instead of being for her a dangerous neighbour

in Asia, we ought to fear her influence even in that part of the world. It would be enough for her to distribute some few thousand rupees to put us in the most embarrassing situation. England, which in former times jealously followed our every movement, and seemed to hang on the words of Vambéry, now appears to accept our advance. Is not this in consequence of the new feeling of the native population towards us?" These words deserve to be well weighed. They may be the too candid confessions of a disappointed man, who has seen other men enter into his labours and reap the advantage of his successes, but they point out what all our alarmists overlook. They assume that Russia has the native populations with her, and is getting ready to lead a new barbaric invasion down through the passes of Affghanistan to the rich Indian plains; while the fact is that Russia is herself a stranger and a foreigner in Turkestan, and probably on the first signal from the Indian frontier the native hordes would rise on the invader and drive him back again to his northern steppes.

The British public may well be pardoned if they fail to understand exactly the position of affairs in these remote regions of the globe. Writers and speakers often seem to think that the country which lies between India and Russia is an open plain watered by the Oxus and the Jaxartes, and offering no obstacles to an advance of a great army over a space of a thousand miles. But the natural barriers which guard the Indian frontier are of the most formidable character. All along the border from Kurrachee to Peshawur is a line of mountains, and there are only two passes, the Khyber and the Bolan, through which roads run from the plains of Central Asia. The Bolan Pass is watched by the town and cantonment of Jacobabad; and the Khyber is watched by Peshawur. The countries behind these passes consist chiefly of barren mountain and desert. Colonel Green, whose pamphlet on this subject is said in some degree to echo the opinions of the late Colonel Jacob, imagines that Russia gathers her troops from the Caucasus, and in a fortnight gets them conveyed into Turkestan. He asks whether there would be any insuperable difficulty in massing them around Bokhara, and marching them on Cabool, some four hundred miles distant, through the Barmian Pass. This pass he admits would offer considerable difficulty. It is 12,000 feet above the sea, but Afghans pass it, and why not Russians? It would again depend for success, he admits, on the conduct of the Afghans. Meanwhile, he omits to speculate what England would be doing. We could concentrate a vast force at Peshawur before Russia had got her troops together at Bokhara. Our railway system is now complete to Lahore, and the line from Lahore to Peshawur is in progress. From Lahore one line runs to Mooltan, and is to be continued thence to a point on the Indus not far from Jacobabad. The line from Lahore eastward, branches off at Allahabad to Calcutta in one direction, and Bombay in the other, while on each route duplicate lines, which greatly shorten the journey, are in course of construction. Let a Russian force struggle through the Barmian Pass to Cabool, and even if our troops were not there to meet it, there would still be the Khyber, rendered memorable by the disastrous retreat from Cabool in 1842, when Lady Sale was left a prisoner in the hands of the Afghan chiefs. India is in truth protected by such vast natural defences that Russia could never go beyond a threat. It is, indeed, true that through the Khyber Pass the hosts of Alexander, the hordes of Tamerlane, and the armies of Nadir Shah swarmed down upon the sunny plains below; but they had only the native races to conquer, and now Englishmen guard the pass and keep the road. We have, however, no wish to enter into the discussion of Indian defence. We only desire to protest energetically against another invasion panic, and to express the conviction that the substantial benefits we have conferred on India, and the firm hold we have acquired on the country, are guarantees that our Providential mission there will be completed without interference from Russia, and that we have no need to be jealous of her efforts to possess herself of the wastes and deserts between Cashmere and the Caspian Sea, or to hinder her in her self-imposed and thankless task of attempting to apply the strictest form of European civilisation to the barbarous tribes of Central Asia.

A Buffalo paper announces that by the recent burning of an ice-house there twenty thousand tons of ice were "reduced to ashes."

With Dr. Lushington has died the secret which Mr. Stowe tried to discover. At least, it is supposed that he has left nothing behind him throwing light on the matter.

HOW IT STRIKES A STRANGER.

February 3, 1873.

Why Mr. Gathorne Hardy should ever have been selected as the future leader of the Conservative party might well be a puzzle to any intelligent person who had not studied the ways of political life. The only explanation which this intelligent person would be able to give, would be that Mr. Hardy had been drifted into eminence by a sort of composition of forces between opposing currents, and that he had not achieved it by any propulsive power of his own. And there are many circumstances which tend to make Mr. Hardy's elevation explicable on no other theory. He has, it is true, a great voice, a robust frame, and a good figure; but then kings of men are not chosen as a recruiting sergeant would choose his soldiers, and we do not select prime ministers for their girth of chest or the capacity of their lungs. Beyond these purely physical qualifications, it might be said that Mr. Hardy has never shown the smallest genius or aptitude for leadership. He has no originality; he has not the dexterity and talent for strategy, which, in the absence of originality, distinguished Lord Palmerston. He is simply a blunt, noisy country gentleman, differing only from any common squire by a certain fluency of utterance. But when we come to look into the matter, we find that it is precisely Mr. Hardy's defects and commonplaceness which have made him so popular, and have fitted him for the post which he is one day to occupy. Toryism being simply obstructive, wants no originality and no genius. All genius is aggressive, insurgent; and aggression and insurgency Toryism detests. What it requires from its chiefs is a faculty for hurrahing and sticking to things as they are. Nobody ever developed this faculty more successfully than Mr. Hardy. His speeches are one continual rushing torrent of phrases, conveying nothing but a sentiment of no surrender, glorious constitution, floodgates of infidelity, Britannia rules the waves, national bulwarks of our faith, and so forth. Analyse them, and they are the sorriest nonsense; the only meaning in them being just that hurrah which is so easy to echo, and gives no mental trouble to his audience. Take his speech at Stamford the other day in which he fell foul of what he was pleased to call the political Dissenter, another of his phrases. The gist of it was, that it was a melancholy thing that Dissenters should attack the Church at a time when infidelity is rampant. Mr. Hardy surely must fail, as Mr. Herbert Spencer says, "to translate into their equivalent states of consciousness the words used." If he did, he surely must recollect that the political Dissenter has for ever urged that he does *not* attack the Church, and that he justly believes that by freeing the Church from State control greater proselytising power will be given to her. I will tell Mr. Hardy a story which is something to the point, and will show that an Establishment *quâ* Establishment is not very potent against the rampant infidelity he so much deplores. In a village I know there is a doctor who is slightly latitudinarian, and who does not go to church. George Eliot, I believe, has observed that doctors are frequently latitudinarian, and are allowed to be so without any imputation of sin. The parson in the village was put into the living because it was necessary that it should be preserved in the family. He did not want to become, a minister of religion, but would very much sooner have gone into the army. However, being a parson, he thought it part of his professional duty to ask the doctor to attend the church now and then, just for the look of the thing. "You might as well come doctor," said he, "you must not suppose I believe all I say; you don't take your own drugs." Mr. Hardy has been in the House of Commons for some years; he has heard what has been said against Establishments; he is a member of the Defence Association, and is bound to understand what it has to do, and any exercise of his reflective faculty would have told him that what he had to prove was that religion made more progress with the help of the State than without it. But he could not do that, nor attempt to do it. He has been a talker all his life long, and he has got his sets of words which enthral him, and from which he cannot disencumber himself. He is in fact a melancholy instance of the slavery, the abject slavery, to phrases, which enchains the professional orator who does not laboriously, and even with pain, perpetually revert to facts and bring himself face to face with them. But Mr. Hardy perhaps would not argue if he could. He knows that the secret of the distrust with which Mr. Disraeli is regarded is that he makes too great demands upon the thinking powers of the squires who cannot follow him, and therefore complain that they do not "know what he is at." Mr. Hardy prudently judged that his hurrah would be far more popular and comprehensible than the most conclusive syllogism, and therein proved his ability to understand the wants of his friends.

The Marquis of Salisbury thought he said something very decisive when he called attention to the large proportion of marriages which took place in buildings belonging to the Established Church. As I was for many years concerned with the working of the Registration Acts, I can show his lordship in two minutes that his marriage statistics prove nothing. In the first place, there is a church in every parish, and very often there are a great many churches in the same parish, all of them licensed for marriages, the chapels not being licensed. Secondly, the Registration Acts have been in existence since the year 1837 only, and the most persistent efforts were made by the clergy when the Acts were passed, and have been made ever since, to persuade the people that a civil marriage or a Dissenting marriage is no marriage. Thirdly, the presence of the Government registrar of marriages, who can demand a fee fixed by law, is always necessary at a Dissenting marriage, and is not necessary at a marriage at church. This by the way is an offensive insult to the Dissenting clergy, and ought to be removed. Fourthly, the whole, or almost the whole of the people who "go nowhere" are married at church, partly because it is easier and less expensive to be married there, and partly because it is "more respectable." If his lordship wants to swell his army by these recruits he is perfectly welcome to them.

Since the return of Mr. Ewart for Liverpool in 1855, there has been no contest there in which a Liberal has been at the head of the poll, and it will be no surprise therefore if Mr. Caine should be defeated. On the other hand, Mr. Torr's election will prove simply nothing. The Liberal publicans went to the two candidates and interviewed them upon the subject of the Licensing Laws. The result was that they unanimously agreed to support the Tory. Unfortunately there can be no retaliation in favour of Mr. Caine, because all persons who believe in the restriction of the liquor-traffic are already Liberal. Precisely the same kind of thing has happened before. Forty years ago the farmers were as much Liberal as Tory. The Corn Law struggle came, and every farmer almost became Conservative. Gradually as the hopelessness became manifest of any attempt to revive the Corn Laws the Conservatism of the farmers has become less virulent, and before long they will be, as they used to be more equally divided. Any party which makes up its mind to stand by a great principle must expect to lose adherents, and many of them, but in the end it gains not only in respect but in strength.

The Marquis of Salisbury suggests the possibility of a debate one day arising in the House upon the Athanasian Creed, and of a bill perhaps being introduced to abolish or modify it. The thought is enough to make one shudder, not because of any respect to the creed, but from respect to ourselves. Imagine a Committee on such a bill late at night, when the white neckties had begun to return! Imagine Mr. Cavendish Bentinck, Lord Royston, or Colonel Stuart Knox, discursive and obstreperous over five or six pages of amendments! Imagine the mixture of oriental metaphysics and wine! Imagine the objections of sceptical lawyers, and the demonstrations of contradictions and "unworkability." Imagine Mr. Bonham Carter, chairman of Committees, and finally imagine the creed carried in its integrity, amidst boisterous cheering by a party majority, the House adjourning exhausted, but satisfied that henceforth the Trinity existed as St. Athanasius defined it. The bare mention of such a scene is, to say the least of it, decidedly unpleasant, and yet if the creed is to be modified, this is the only way in which it can be done. The Church, however much she may dislike to admit it, is controlled by the House, and if the House should ever turn Unitarian, and insist upon banishing the creed altogether, and substituting a confession of faith to be drawn up according to Dr. Priestley, Convocation must submit, however loudly it might talk.

C.

The Women's Education Union has started a sixpenny monthly *Journal* under the joint management of Miss Shirreff and Mr. G. C. T. Bartley.

Hachette, the well-known publisher and bookseller of Paris, has just published a magnificent edition of the four Gospels. This work was in preparation for twelve years. The total expense of publication amounts to 50,000*l*. The book is sold at 45*l*. per copy.

Literature.

*MR. BUCKLE'S LITERARY REMAINS.**

The three large octavos in which we have the brief records of Mr. Buckle's life, and such fragments of his writings as remain, will disappoint the large circle of his admirers, not because they do not possess a high value and great intrinsic interest, but because the announcements which heralded them had led us to expect something very different. Of course it is not the editor's fault that Mr. Buckle did not leave more behind him, but it is her fault that the materials at her disposal have not been better handled. It was a mistake, indeed, to give the title of "Miscellaneous and "Posthumous Works" to a collection consisting, for the most part, of hints and promises of work to be done rather than of work actually completed. "The Miscellaneous Works," consist of a lecture delivered at the Royal Institution on the "Influence of Women on the Progress of "Knowledge," a review of Mill's Essay on Liberty, which appeared in *Fraser*, and a letter in reply to Mr. Coleridge's (the present Attorney-General's) criticism of its severe reflections on his father's conduct in the case of Thomas Pooley. They occupy together less than 100 pages, the rest of the three volumes being given to the "Posthumous Works" themselves, consisting, with the exception of a brief and interesting fragment on the Reign of Elizabeth, of short notes and entries from common-place books. No one would deny that there is considerable interest attaching to these, and that by students who know how to use them wisely they will be highly appreciated. They show us the workman engaged in his task gathering the facts from which he has to reason, noting the first impressions they make upon him and needing probably to be corrected and modified hereafter; in short, laying down the lines on which he is afterwards to build, or preparing the materials with which he is to build. In themselves, too, as might be expected, many of these notes are full of instruction and suggestiveness; for Mr. Buckle was a man so original and independent in his thinking that his views on any point which engaged his attention were sure to have the attraction of freshness and the value derived from clear, philosophical insight. We would not willingly be without these volumes, which, in fact, grow upon us the more we study them; but at the same time we feel that they are not what we hoped they would be, nor, we are bound to add, all that they might have been made, and even in the comparatively favourable verdict we pronounce we doubt whether we shall have the acquiescence of the reading public.

Especially will the disappointment be felt, and we think rightly felt, in relation to the biography. The life of a literary worker is no doubt generally uneventful, and Mr. Buckle's seems to have been singularly so. Its incidents may be told in a few lines. A weak and delicate boy, he was educated almost entirely at home and early showed an extreme interest in the acquisition of knowledge. He was designed for business, but the brief time he was in his father's office was sufficient to show his unfitness for its drudgery. It was, in fact, a season of misery on which he afterwards looked back with a feeling of disgust, but was speedily terminated by his father's death, which placed him in comfortable circumstances, and enabled him to devote himself entirely to literary pursuits. Even in them, however, he did nothing, did not even so much as contribute an article to a magazine, prior to the publication of his "His-"tory of Civilization." He then became a celebrity, but the world had hardly begun to know him before his short but brilliant career was past, and men heard with a feeling of sadness that the eloquent writer, whom by two volumes had won so distinguished a reputation, had succumbed to an attack of fever in the East. This is really the story of his life, and there certainly is not much in it out of which to make a biography. But though there was little to tell of the outward life, we confess a desire to know more of the man himself, and that desire is increased by Miss Shirreff's brief memorials of her acquaintance with him, and which constitute by far the most interesting part of the biographical notice. As the editor tell us, "The growth of a mind like his "would be a valuable study to those who "are engaged in stimulating or in train-"ing other minds. And there would also "be great psychological interest in tracing the "growth of his ideas, the changes in his "opinions, his habits of mind, and methods of "work." Now our complaint is that we get little or no help either on the one point or the other from this sketch. We learn that Mr. Buckle was educated as a Tory, but how he developed into the advanced thinker we do not hear. From the brief record we have of his literary toil we find that he had formed and advanced various projects of a great historic work before he finally decided on that which he gave to the world, but we are told nothing as to the causes of these changes of view, and yet it is evident that Mr. Buckle left behind him papers which, even if incomplete, would have thrown considerable light on some of these points. Even the account of his Eastern journey is despatched in four or five pages, and without reference to those records of his fellow-travellers which would have supplied much interesting information. As a matter of fact, we know little more of the subject at the close than we did at the beginning of the biography, with the exception of the deep impression made on us by the tender love he cherished for his mother. Mrs. Taylor thinks it part of his good fortune that, in consequence of his feeble health, he was unable to go to school, and was brought so completely under his mother's influence. That her influence was refining, softening, and even intellectually stimulating, we freely admit, but as we are not indiscriminating admirers of Mr. Buckle, we cannot subscribe to the truth of her observations that "to the weak health which led him to solitary "study must be attributed much, not only of his "universally admitted originality of thought, "but also of the characteristic vigour of expres-"sion, which enabled him to bring his thoughts "home to the popular mind with such striking "success. His standard of expression was "formed like that of most other people, by his "mental companions: but these companions "were, in his case (fortunately for his renown "and his readers), composed of the great minds "of all ages." Are we then to understand that the best thing for one who would be a great writer is that he should shut himself up with books, and, as far as possible, avoid contact with other men lest they should injure his style of expression? Is it to be accepted as an axiom that he should be excluded "from schools, from "the universities, and from the professions—"from all those places and pursuits, in short, "where men and boys learn to imitate one "another, where they learn to accept conven-"tional solutions to the problems which are sent "to present themselves to every active intellect; "or when they learn to limit their ambition to "the acquirements of wealth or worldly success?" We at all events, cannot accede to the justice of these views. On the contrary, we believe that the contact of mind with mind is universally healthful, and is quite as likely to excite a revolt against mere conventionalism as to induce submission to it. In all cases much depends on the original constitution and tendency of mind, and whereas Mr. Buckle was not likely to have become a slave of conventionalism anywhere, there are numbers who with his training would never have been anything else, and would have accepted the narrow prejudices of their own little circle instead of the wider views which a freer intercourse with other men is likely to foster. As to Mr. Buckle himself, we believe he would have been all the better if he had had scholastic training, and had thus been taught to modify some of his own ideas by comparing them with those of others of equal independence, perhaps of larger experience, and if not of culture as high, possibly of a more varied character. As to those personal faults, which even Miss Shirreff is forced to admit, it is not difficult to see how they were almost entirely due to the solitary training by a mother who idolised the son and was idolised by her in return. The story of such mutual devotion is very touching, but it is not under such influences that a strong, robust, and unselfish character is formed.

One of the most characteristic pieces in this collection is the review of Mill's Essay on Liberty, and especially that portion of it relative to the case of Thomas Pooley, which called forth a rejoinder from Mr. Coleridge, who had been the leading counsel for the prosecution, and had secured the verdict to which his father gave such terrible effect. In these days of liberty it seems hardly credible that such a case could by any possibility have occurred in England so recently, and especially that any one bearing the name of Coleridge could have been connected with it. Thomas Pooley was an ignorant, half-crazed sceptic possessed with a fanatical hatred to the Bible, which went to such an extent that he maintained that the potato-rot would be cured if the ashes of burnt Bibles were scattered over the fields. He was at the same time a harmless and even useful member of society, for he looked well to his own affairs, and cared for his family. Yet for writing on a gate "a few very silly words "expressive of his opinion respecting the potato "rot and the Bible, and also of his hatred of "Christianity," Mr. Justice Coleridge sentenced him to be imprisoned for a year and nine months. This was the very thing to touch Mr. Buckle to the quick. The outrageous disproportion between the offence and the penalty was itself sufficient to show the *animus*, but it became still worse when viewed in connection with the mental condition of the unhappy victim. But while these elements intensified Mr. Buckle's feeling, the fact that an error of opinion should have thus been made the subject of criminal prosecution and sentence was alone enough to rouse his righteous indignation, and it was certainly in no measured terms that it found expression. Mr. Coleridge's reply, from which we have some extracts in the rejoinder, show that he must early have acquired that skill in vituperation, of which he showed himself such a master in the Tichborne trial. Mr. Buckle's article was described as a "tissue of personal malevolence." He was charged with "intolerable licentious-"ness of speech" with "licence of slander" and other offences of a similar character, and this, though it was impossible to question any of the facts which he had criticised. As to his superiority to personal motives his private correspondence on the point shows that there was no possibility of their having any existence in relation to men whom he knew only in their public capacity. He only gave expression, in language which was undoubtedly more strong than that commonly employed on such criticism, to the passionate feelings of a man, strong in the instincts of justice and the love of freedom, against an act of shameless oppression which was a discredit to our age and country. But we must not attempt to discuss any of the separate articles, and, indeed, we have only referred to this because of the light it throws on Mr. Buckle himself, showing us the intensity of his sympathy with liberty in all its struggles, the vehemence with which he espoused a cause that thus enlisted his convictions and feelings, the fearlessness with which he assailed what he considered wrong by whomsoever done, and without any care of the consequences to himself, and the surprise that any should suspect unworthy motives or condemn him for a severity which, in his judgment, was fully demanded by the circumstances of the case. His letter to a friend who had complained of his want of moderation, is itself a revelation of the man. It would not be possible for us to wind our way through the long pages of his Common-place Book and point out all its value. We wish its contents were arranged in order of subject, but the task of arrangement each student is left to undertake for himself, and though it will take him some labour, we have no doubt it will be repaid. There is an infinite variety of subjects touched, and there are few of them on which Mr. Buckle has not something to say that is worth considering. A little care might have made the book better than it is, but still, such as it is, we receive it gratefully, and regard it as a valuable addition to our library.

* *Miscellaneous and Posthumous Works of Henry Thomas Buckle.* Edited, with a Biographical Notice, by HELEN TAYLOR. In Three Volumes. (London: Longmans.)

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*THE WITNESS OF THE CATACOMBS.**

The best evidences for Christianity are the facts of it. From the moment that it was proclaimed it has been a force wondrously transforming men's lives. Not a mere incitement to the intellect, or food for the fancy, like the systems of Greece or the art of Rome, but a subtle something that has imparted new hopes, higher ambitions, nobler and rarer dreams to all the human race that have come to the knowledge of it. It has established and crowned the spiritual life with the assurance of a blessed immortality. Its dogmas and sentiments rest upon a great fact, like the keystone of an arch; admit the one, you must recognise and receive the other as its own evidence, for neither can for a moment keep its position apart from the rest. Dr. Henry Allon, in that wonderfully eloquent and thoughtful lecture which he delivered last year as one of the Christian Evidence Society's lectures, has expressed this with more than ordinary force:—

"The peculiarity of Christianity among the religious systems of the world is that history enters into it as a vital element. Scarcely any constituent of Christianity is pure dogma. Metaphysical dogma of the very highest kind is of the very essence of it. No scheme of thought soars to such transcendent heights, or penetrates so

* I. *The Catacombs at Rome.* By BENJAMIN SCOTT, F.R.A.S., Chamberlain of the City of London. (Longmans.)

II. *Faith and Freethought.* (*Seventh Lecture—Argument for the Supernatural Character of Christianity from its Character and Achievements.*) By HENRY ALLON, D.D. (Hodder and Stoughton.)

profoundly to the heart of things; but the dogma is so inextricably and vitally connected with the historic circumstance, that if the latter be proved fabulous, the former is discredited. It is morally impossible to save the dogma of Christianity and sacrifice its history. No theory of fable, legend, or myth that human ingenuity has yet conceived, can save either the New Testament writers or Christ Himself from the imputation of a purposed and systematic falsehood of statement, which by its extent, its deliberateness, its grossness, and its deluding effects, must utterly destroy their personal moral integrity, and discredit whatever dogma may rest upon their authority. The incarnation and the resurrection, the miraculous works and the death upon the cross, are much more than the ore of truth in a matrix of circumstances, they are essential historic facts, the significance and explanation of which is dogma; so that we cannot disallow the facts without destroying the dogmas."

Here we have the whole point stated with clearness and precision. Dr. Allon then goes on to illustrate the relation of Christianity to Judaism as fully interpreting and revealing its intention; and then he proceeds to exhibit his purely historic proofs in what Christianity has accomplished. At a time when darkness seemed settling down on the heathen world; when Roman authority had lost its savour, and the Roman system was staggering towards dissolution, a wholly new force appears to send fresh influences through the upbreaking strata of civilised society. Its evidences, as we said, are the facts that are deposited in history. Such books as this of Mr. Benjamin Scott's are the best possible illustrative pendants to such deliverances as that of Dr. Allon. Mr. Scott has carefully studied many authorities as to the catacombs of Rome—the underground cells which yet tell the story of the early Christians—he has carefully read Maitland and Grüter, Twining, Hemans, and many other authorities, ancient and modern, and has produced a very valuable popular compend. Recognising the need of bringing out clearly the remarkable change which Christianity effected, he devotes a considerable space to picturing the condition of the world just at, and immediately after, the advent of Christ. He details the terrible superstitions, the cruelties, the debaucheries that not only prevailed but were sanctioned by religion. Emperor after emperor is weighed and found wanting. They were the degraders of their human nature. A rank fatalism had led to a gloomy hopelessness that made men rush to wild indulgence of appetite—"let us eat and "drink, for to-morrow we die"—a state of things amid which stoicism was absolutely noble. Death was a terror, black and shadowy, and immortality had no place in men's thoughts. But the mere inscriptions on the catacombs testify to the new and sweet belief in a blissful future. Mr. Scott sets heathen and Christian inscriptions in contrast. This, for example, is a pagan epitaph:—

"While I lived, I lived well. My drama is now ended: soon yours will be. Farewell, and applaud me."

But how different the tone of this Christian one, in which the separate existence of the soul is the leading idea:—

"Laurence to his sweetest son Severus, the well-deserving, borne away by angels on the 7th, before the Ides of March."

One is tempted to ask how a system that was based on deception as to its main fact, could ever have ministered such a change as is signalised here.

Mr. Scott has laid out his matter with much tact, it has been well digested, and consequently well-arranged; and for all who cannot afford the money or the time to get and peruse one of the larger and more exhaustive books, Mr. Scott may be trusted to give the general result, with due support of separate and special facts. He is a genuine Protestant, and never loses an opportunity to show how Popery has aimed at making these testimonies of the early Christianity serviceable to itself:—

"Such was the zeal and such the ignorance of the professors of the Romish faith when the catacombs were re-opened, that a great part of the bones were carried away as precious relics, to sanctify, as it was believed, the churches in which they were deposited. Of Christians, therefore, whether martyrs or otherwise, very few remains are to be found. Happily, the search for bones was more zealously pursued than that for inscriptions; and we can well spare the Romanists the bones, as they have permitted us to draw 'Sermons in 'Stones' from the inscriptions which have been preserved, and which, being printed, are now imperishable."

Mr. Scott does a great deal to explain succintly many of the strange symbols, which for one reason or other—for fear, or for love of secret meaning—the early Christians adopted; but he is rather too sweeping when, in closing his account of these symbols, he says:—"A "vast amount of idolatry, both in pagan and "in professing Christian countries, can be "traced to the use of symbols, which are quite "unnecessary now that education is so uni-"versal." But symbolism in some form or other is essential to united worship, and cannot be dispensed with—a truth which, notwithstanding that so many abuses have been associated with it, a moment's thought will make plain. But, in spite of some rather unconsidered extreme utterances, Mr. Scott's book is most interesting, and we can recommend it.

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*MR. PAGE ON "NATHANIEL HAWTHORNE."**

We have had occasion, more than once, in these columns, to express an estimate of the character and the writings of Nathaniel Hawthorne. It has fallen, indeed, to the lot of that singular and gifted genius to be the subject of more curious study than any other literary man of the present age. His individuality is so peculiar, and his idiosyncrasies are so marked, that not even yet, probably, is he thoroughly understood. No one is sufficiently like him fully to comprehend him. In Mr. Page's volume will be found the most minute, and at the same time, the most comprehensive analysis of his moral and intellectual nature, yet we have laid down this remarkably interesting and skilful book with the feeling that something more remains to be said.

One quarter of Mr. Page's work is occupied with a biographical sketch of Hawthorne; another quarter with critical analysis; and the remainder with some works of Hawthorne not before published in this country. The biography is partly personal, partly literary, but mostly of the latter character. It is the work of a highly practised writer of exceedingly clear and penetrating intellect, written with great discrimination, and in a pure style. The facts are selected, not so much, as we have hinted, to give a complete life-narrative, as to bring Hawthorne himself before the reader—to indicate, as far as may be possible, the origin, development, and progress of his intellectual tendencies. Sometimes this is very happily done, as, for instance, in this, concerning Hawthorne's birthplace:—

"Salem had other interests besides its trade, not unlikely to exercise a powerful influence over his quick, sensitive mind. It was redolent of the past. The spirit of New England seemed to hover over it. Some of its quaint wooden houses had been the scene of tragic story; for they had been the abodes of Endicotts, Corwins, Curwins, Gedneys, Gardners, Higginsons, Hutchisons, Mathers, and Hathornes — names that carry a whiff of New England air with them. The Witch-house, where, in 1692, the old women who had the misfortune to be ugly as well as old were tried and mercilessly condemned for witchcraft, by the pious fathers of New England, still stood; and one could sit upon the Gallows hill, where the witches were hung, and look out upon the far-stretching sea, as one mused upon the ways of Providence, and the strange changes that time brings to the birth. The memory of these witchcraft tortures and executions has thrown a kind of ghostly spell over Salem, exactly of the kind to entrance the imagination of a boy like Hawthorne."

We follow the biographer through the incidents of Hawthorne's youth. He recals the author's early residence in Maine, where, says Hawthorne, "I first got my cursed habits of solitude"; and where, says Mr. Page, the days spent in the piny solitudes of Maine without companions—skating in the moonlight, and shooting in the long summer afternoons—have left witness of themselves in many a shadowy picture and sombre glimpse of natural grandeur." When does self-consciousness generally begin? We should say that with Hawthorne it began almost with consciousness itself, and that it explains a great deal of his character. He was always reserved and shy, and it is seldom that these qualities are not accompanied by intense self-consciousness. If a highly nervous temperament be added, we have what is termed morbid self-consciousness; but this Hawthorne had not. He was peculiarly sensitive, but we imagine that his nerves were well strung. With all his shyness, he was also self-revealing, but like most other men, he probably made mistakes about his own character. He was given to self-depreciation. Thus, he writes, after his experience as an assistant collector of Customs—

"Now I begin to understand why I was imprisoned so many years in this lonely chamber, and why I could never break through the viewless bolts and bars; for if I had sooner made my escape into the world, I should have grown hard and rough, and been covered with earthly dust, and my heart might have become callous by rude encounters with the multitude. . . . But living in solitude till the fulness of time was come, I still kept the dew of my youth and the freshness of my heart."

Now, we do not think under any circumstances, Hawthorne could have grown hard, much less "rough," which is a thing utterly impossible to imagine of him under any sort of education, or any conjunction of unfavourable circumstances.

Yet, if Hawthorne did not altogether understand himself, he understood a good deal of human nature. He was a seer, who possessed not merely rare insight—which Mr. Payne happily describes, but *sight*, which is another sort of thing. It was this faculty of sight, of seeing things as they are in their very exact proportions, which kept him from any hearty identification with the Brook Farm Movement. His mind when it looked out of and away from itself, was like a clear crystal. To this we owe his rare descriptions of scenery and persons, which are generally as sharply defined as it is possible for words to define external things.

That reserved and silent nature attracted many warm friends, who well knew what a polished intellect and what finely-tuned affections there were in the man. But they observed him curiously. Thus Mr. Curtis writes of the residence at Concord:—

"'During Hawthorne's first year's residence in Concord,' writes his friend, G. W. Curtis, who had left Brook Farm later to live at Concord, 'I had driven up with some friends to an æsthetic tea at Mr. Emerson's. It was in the winter, and a great wood fire blazed upon the hospitable hearth. There were various men and women of note assembled; and I, who listened attentively to all the fine things that were said, was for some time scarcely aware of a man, who sat upon the edge of the circle, a little withdrawn, his head slightly thrown forward upon his breast, and his black eyes clearly burning under his black brow. As I drifted down the stream of talk, this person, who sat silent as a shadow, looked to me as Webster might have looked had he been a poet—a kind of poetic Webster. He rose and walked to the window, and stood there quietly for a long time watching the dead-white landscape. No appeal was made to him; nobody looked after him; the conversation flowed steadily on, as if everyone understood that his silence was to be respected. It was the same thing at table. In vain the silent man imbibed æsthetic tea. Whatever fancies it inspired did not flower at his lips. But there was a light in his eye which assured me nothing was lost. So supreme was his silence, that it presently engrossed me to the exclusion of everything else. There was very brilliant discourse; but this silence was much more poetic and fascinating. Fine things were said by the philosophers; but much finer things were implied by the dumbness of this gentleman with heavy brows and black hair. When he presently rose and went, Emerson, with the slow, wise smile that breaks over his face like day over the sky, said, "Hawthorne rides well his horse of the night."'"

Mr. Page notices the publication of Hawthorne's various works, each with delicate criticism, and ends the story of his life. Then follows the analysis, which is a remarkable specimen of almost exhaustive character-writing. It is not complete, and once or twice the author repeats himself, but it is exceedingly keen, and withal as thoroughly sympathetic, as, under the circumstances, it can be. Here we have, to begin with, a broad outline:—

"The root of Hawthorne's genius was puritan, but he dipped the puritan sternness in finest dyes of fancy, caught largely from his early impressions. For do we not see in all his writing traces of early community with sorrow, of contact with moods most alien to childhood and youth, of the weird impression and haunting mystery of Puritan life which he drank in during these night rambles in Salem, and plenteous evidences, too, of the deep hold which the beauty and terror of nature had laid upon his soul in these days and nights of solitude in the Raymond woods, on the ice, or on the water? Hawthorne in one place regrets the lack of a favourable atmosphere in which the fruits of his mind might have ripened to literary form; but yet he says of one of the most depressing periods of his life, 'I do think and feel and learn things that are worth knowing, and which I should not know unless I had learned them here, so that the present portion of my life shall not be quite left out of the sum of my real existence. . . . It is good for me, on many accounts, that my life had this passage in it.' The latter view we are inclined to think the true one. Hawthorne's debt to what seemed unfavourable circumstances is incalculable; his life in this regard is as good an illustration as could well be found of the strange law of spiritual compensation which plays grandly through all human life, and of which he is himself, perhaps, the greatest literary exponent of later times."

Mr. Page points out many things which readers of Hawthorne have seen but could not explain. He is, of course, greatly helped by Hawthorne's own note-book and numberless self-confessions, but mostly by his own metaphysical culture. We could quote numberless instances of this. Here is one:—

"In a certain sense, indeed, Hawthorne never realised the practical nearness of anything, save what identified itself closely with his deepest affections. The officials of the custom-house of Salem were as remote from him as though they had belonged to a community in the moon. He would have written of both with equally unconscious freedom. For individual men he cares not, unless he has been led to love them; in *man*, he is deeply interested: but it is in a curious and remotely speculative way. Indeed, it may be said, that he has no direct concern with character as such, character is to him rather a ready medium through which to pour the stream of his own phantasies."

We are especially pleased with Mr. Page's references to the tenderness and religiousness of Hawthorne's nature, but space forbids us to quote more.

The "Stories" contained in the latter part of this volume are singularly characteristic, and that of "Mother Rigby's Pipe" is one of the very best specimens of Hawthorne's writing, with all its rare sight and insight. There is not a lover of Hawthorne who will not feel grateful

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* *Memoir of Nathaniel Hawthorne, with Stories now first Published in this Country.* By H. A. PAGE. (Henry S. King and Co.)

to Mr. Page for his own admirable work and for the new stories. Still, as we have said, we feel that some things have eluded even his careful and wide-reaching grasp.

BRIEF NOTICES.

Joseph Arch: the Founder of the National Agricultural Labourers' Union. By F. S. ATTENBOROUGH. (S. Palmer, 335, Strand.) This sketch, which has a very characteristic and independent preface by Joseph Arch himself, is very interesting. The founder of the Agricultural Labourers' Union is clearly a man of strong sense and large heart. He was born at Barford in November, 1826, and is now, therefore, forty-seven years of age. His father was a labourer, and the family often suffered sore privations: but they owed much to the mother, who was evidently a very superior woman. At nine, Arch was a bird-scarer; at ten he began to drive a plough; and at twenty a farm-labourer, earning eleven shillings a week. He was driven to seek work away from home, and to this may be traced the Agricultural Labourers' Union; for it was in his travels that Arch's intellect was thoroughly quickened. When he was away, Arch's wife wrought hard and kept the house together; and, when he was called on by his fellow-labourers to head their movement, he was undertaking small jobs here and there. He is a Methodist, and the testimony of all who know him is that he is a good and God-fearing man. So far as we gather from this little book—which we have read with much interest—Joseph Arch is quite the man to conduct such a movement to a triumphant issue.

The Circle of the Church's Life. Translated from the German of A. THOLUCK, D.D. By ROBERT MENZIES, D.D. (Nisbet.) Of the ripe devotional vein of Dr. Tholuck, every one knows who knows aught of devotional writing at all. The "Hours of Devotion" is a wonderful book—and it has been much blessed. The present is a sort of sequel to it. It has the same meditative glow of subdued fervour, and does for the special festivals of the Church what that did for every day of the year. The present volume is composed of twelve meditations, which are each begun and followed by a suitable hymn. Dr. Menzies has translated the work into good, strong English; and, if now and then he fails a little for a delicate turn of phrase in the hymns, that is not much to be wondered at.

Poems of the Passions. By HORACE YERWORTH. (J. Camden Hotten.) Mr. Yerworth, considering his title, is somewhat cold and polished; but, in these days, it is something to say that a verse writer writes correctly. Mr. Yerworth knows what a sonnet is—that it is something more than rhymed couplets to the number of seven. "Consideration" indeed is sweet and finished. Of such work as "The Love of the Bard," we cannot say we are enamoured, and we regret to see that a man who can write so well puts off his time with such affectations as "The Song of a Fool." By far the cleverest part of the book, are some "Epigrams and Libels," near the end. Mr. Yerworth has real faculty in this line. Here is one, and most of them are quite equal to it:—

> "I wanting charity? no, sir, not any;
> I gave a vagrant once a spurious penny,
> I'm well aware 'twas nothing much to boast,
> But I maintain, I've done as much as most."

Mr. Washington Moon has provided a very excellent devotional manual in *The Soul's Comfort in Sorrow.* (Hatchards.) The selections from the poetical writings are certainly not equal; but we come on fine stanzas here and there; and of course the critical mood is not presumed to be the dominant one with which a devotional book is approached. The scripture readings for morning and evening for a month, in the latter half are, however, really excellent and admirably arranged. The little volume, we should say, is got up with more than ordinary taste.

The Biblical Treasury, vol. iii. (Sunday School Union) is as full of well-selected and judiciously written matter as any former volume. It cannot but prove useful to a large body of Bible students and teachers.

Twenty Sermons on Various Subjects. By the Rev. WILLIAM BROCK, D.D. Selected from the *Penny Pulpit* (F. Davis.) We are not sure whether these sermons are published with the author's sanction, but we feel almost certain, from many literal errors, that he could not have revised them. They are, however, admirable specimens of Dr. Brock's preaching. They extend through twenty years of his public ministry, dealing, for the most past, with ordinary topics of pulpit discourse. Great faithfulness, full exhibition of the way of salvation, abounding confidence in God are their leading spiritual characteristics. The style is plain but robust, and although they are not what is called "finished compositions," they indicate great care in preparation, but for the matter rather than for the manner, so that nothing that might be said should, from want of thought or from negligence, be left unsaid. Yet there is often a marked and strong rhythm in the sentences—the rhythm of natural eloquence and deep feeling. We have been profoundly impressed in reading some of the discourses with the earnestness and anxiousness with which Dr. Brock exhibits the fulness of the Divine love.

Farewell Services in Connection with the Retirement of the Rev. W. Brock, &c. (James Nisbet and Co.) This is a volume to be prized by the attendants at Dr. Brock's London ministry. It contains the events connected with Dr. Brock's retirement; the proceedings at the farewell meetings, the two farewell sermons, and the succeeding services. The abounding testimony given on these occasions, of the love and reverence felt for the retiring minister will be fresh in the hearts and memories of many of our readers. We are glad to see it perpetuated in this handsome form.

SOME MAGAZINES AND SERIALS.

The *Contemporary Review* is really excellent this month. Mr. Herbert Spencer is as incisive as ever in his eighth article on Sociology, being in this case concerned with the Educational Bias. He is so much to the point in this paper, and his opinions are so worthy of being signalised, that we hope to notice it elsewhere more fully than we can in this column. Dr. John Young's intention is clear enough in his article on "Froude and Calvin," but he is hardly consistent in one point, and is in some others rather inadequate. We fancy that Mr. Froude might have sufficing deliverances *per contra*, and we say this although we in the main agree with Dr. Young. Mr. Bayne writes a very vigorous and discriminating article on Cromwell, which shows no little knowledge and what we may call dramatic sympathy. For lighter articles we have Lady Pollock—always bright, piquant, suggestive—on the German and French drama, whilst "Arthur Schofenhauer," by H. Lawrenny, is at once a delicate and strong piece of writing. But perhaps the most important article in the number is that of the Duke of Argyll on Mr. Knight's article on "Prayer," which appeared in last number. The Duke's plan is to bring a close patient logical eye to bear on Mr. Knight's propositions singly, and then to rise gradually to a view of them in their relations. He finds that Mr. Knight is inconsistent in verbally professing to regard the spheres of the nature and the supernatural as really separate, whilst he denies that the one can at any point break in upon the other. Man, says the Duke, a spiritual force, is continually altering physical nature, modifying the relations of physical elements, a thing which Mr. Knight himself elsewhere admits; for, after having laid it down that "*A spiritual antecedent will not produce a physical consequent*," he asserts that "the spiritual lies abidingly *within* the material, as "its underlying essence," and that "the only violation "of law of which we can form any conception is its "*non-observance* by an agent who can and should obey "it." But, if it is admitted that the *non-observance* of an agent can result in a violation of law, where we were told that nothing can disturb this iron sequence, then it is possible for man to put himself outside the link of necessary natural sequence; and a power is conferred on man which is actually denied to God Himself, even though His volitions should be directed towards man's restoration to harmony with law. God, according to Mr. Knight, would never be able to pass outside the circle of material phenomena—the material world includes and exhausts God, whom the very first instinctive idea of man exalts infinitely above it. If "the "spiritual lies abidingly *within* the material," then there is really no room for a God; He is literally swallowed up of His own creation—diffused as a helpless essence through matter. His Grace shows remarkable acumen, and sums up the whole question in a few sentences. The topic is delicate and perilous; and, though Mr. Knight in his paper said some things clearly and well, there can be no doubt that he was hardly sufficiently guarded. There is some fear that the Duke's criticism, from the philosophic side, will be regarded as strengthening the position of Mr. Knight's co-presbyters, who mean to push him to his defence in the Church courts.

Macmillan's Magazine a little wants variety, but has one or two very interesting articles. "A Slip in the "Fens" has good touches of a quiet, truthful kind, yet scarcely realises what we expected of it. Mr. Douglas Spalding is very interesting on "Instinct." Though psychologically he is hardly satisfactory, as we think, he brings the valuable results of much close observation, especially as to chicken-instinct, which do not bear out some of Mr. Darwin's positions. "Passages in the Life "of a Bachelor" is full of point and character. Perhaps Miss Skene is a little too effusive over her French friends in "La Roquette, 24 March, 1871," but she always writes with grace; and "The Children of the Poor" is a powerful plea for poor children's kitchens and dinner tables.

Blackwood's political article this month is a sign of the mildness of the season. In strong antipathy to Mr. Gladstone and his Ministry, in a mingled dread and hatred of all that savours of Liberalism, it is as its numberless predecessors have been; and yet it presents a marked contrast to the fierce diatribes which heralded the commencement of last Session. Then we had Collier and St. Ewelme scandals, Alabama difficulties, and other troubles threatening the Government, and the most was made of them. Now there is less to say, and *Blackwood* is hardly put to it to make out a case. Nevertheless, we have the old predictions of the ruin coming on the country through the Ministry, "who "encourage our modern Catilines and Cades." This sort of talk is extremely harmless; but there is more point in the hints as to the dangers which threaten Mr. Gladstone in relation to Irish University education. All readers of the magazine have been charmed with the brilliant sketches of the "Parisians," which promises to be one of the most attractive stories of the day. A new interest now invests it since it has become known that it is the latest proof of the versatile genius of the distinguished novelist who has just passed away from us. The brief notice of "Lord Lytton" is extremely well done, and is one of those graceful tributes which *Blackwood* knows so well how to pay to honoured contributors. The paper on "Explorations" in the East is instructive and interesting.

Fraser has no very striking article. The "Dominion "of Canada" is the subject of a solid valuable paper, full of information and suggestion. A "Sketch of "Charles Lever" contains a number of reminiscences of the Irish novelist which are not only amusing, but help us better to understand the man, and some of which, we must confess, qualify our judgment of him. We have no objection to a writer incorporating in his stories the anecdotes he may pick up anywhere, but it was a poor return for the kindness of Father Conyers to introduce him to the public as Father Tom Loftus. "A. K. H. B." has a pleasant Essay entitled, "Suggestion Towards Making Better of it." An "Indian "Official" gives us an account of "Daily Work in a "North-west District," which has the interest of novelty, and Sir Rutherford Alcock, in a paper on the "Pekin Gazette," embodies a considerable amount of information on China and Chinese civilisation. Still the number is hardly up to *Fraser's* mark.

The *Cornhill* has an attractive number this month. The discriminating and appreciative sketch of "Theophile Gautier," the article on "Sea Novels," with a special reference to Captain Marryat, and the artist's story of the "Willow Farm," are all good, though the latter, while tender and touching, is too melancholy in its tone. The "Agricultural Labourer's" case is discussed with a good deal of fairness, but the writer does not see how his demands can be met with either by the farmers or by a general reduction of rents on the part of the landlord. We are not so sure as he is on this last point. The real difficulty is that land is at a fancy price in this country, and of course pays a low rate of interest. But it is not reasonable that those who will have this luxury should expect it to be a profitable investment.

The *Gentleman's Magazine* has some capital papers, the "Oberland in January," a "Stalk in Thibet," and "On Horseback," by a lady, and "My First Duck," are all capital in their way. Still better is the sketch of the "Irish Press," which is done with uncommon fairness, and whose information will surprise many readers. "It may be said that the Irish national press has done "much to estrange the people of Ireland from the "priests; that almost every influential paper in the "sister island is directed by Protestants, and that the "daily press of Dublin enumerates as many representatives as the daily press in London."

Cassell's Magazine, with a great variety of other interesting matter, has two papers by Mr. Fawcett on "increasing prosperity and advancing prices" which deserve special notice. For clearness of thought, lucidity of treatment, and sound practical sense, they could not easily be surpassed. They show that political economy is not necessarily hard in spirit or indifferent to feelings of humanity.

Several illustrated serials claim a few words of notice. At the head of them is the *Art Journal*, which in its own field reigns without a rival. It is not easy to say anything new of a periodical which so skilfully combines the useful and the ornamental and so successfully aims to cultivate a refined taste for the beautiful in art. The three steel engravings in the February number are Mr. Linnell's pretty picture of "The Nest"; Mr. E. M. Ward's "Juliet in the Cell of Friar Lawrence," and "Venice Triumphant," by Paul Veronese. The letterpress embraces a wide range of suitable topics. Part 10 of Dore's Bible (Cassell and Co.) brings the sacred narrative down to the Book of Joshua. Each ninepenny part of this sumptuous illustrated edition of the Scriptures contains four of the great artist's characteristic plates. In the February number are comprised illustrations of "The Brazen Serpent," "The Angel appearing to Balaam," and a very picturesque design of "The Children of Israel crossing the Jordan."—The *Portfolio* (Seeley and Co.) is a monthly artistic periodical, each number of which contains three elaborate etchings of celebrated works of art. One in the number before us is an autotype, not very successfully rendered, from a drawing on the Louvre, by Fragouard. Each plate is illustrated by a well-written critique.—We have recently noticed Messrs. Sampson Low and Co.'s illustrated monthlies, *The Picture Gallery of Sacred Art*, and *The Picture Gallery*—the latter comprising the works of distinguished artists. Each number of these two publications, only a shilling, gives four permanent photographs, by the Woodbury process, with letter-press descriptions.

The second part of Mr. Walter Thornbury's *Old and New London* (Cassell) is concerned with Fleet-street and its tributaries, Fetter-lane, Chancery-lane, &c., and contains glimpses of Samuel Johnson, Bishop Butler, Hazlitt, and many others. The letterpress is lightsome and readable, and the illustrations are uncommonly good—that of the execution of Challoner is indeed very fine.

Cassell's Popular Educator, Part XII., is packful of matter. From lessons in German and drawing, in

botany, natural history, and penmanship, down to croquet, it is replete with useful information; and the diagrams and illustrations are chiefly done with care. It is one of the cheapest serials we know of.

[We must reserve a notice of several other magazines of the month till next week.]

NOTANDA.

February, which, amongst the Anglo-Saxons was called "Sprout-kale," is supposed to derive its name from the Roman feast Februa, held in behalf of the manes of the deceased. At one period each month had a jewel associated with it, and to February was connected the amethyst, which signified temperance. Over those born in the month the influence was supposed to extend. Numa added February to the calendar about the year, one authority says, 700 B.C., another 713, when, instead of forming part of the new year, as at present, it was the end of the old one. Amongst the ancient saws in connection with the month is the curious saying, "All the months in the year curse a fair February," so that for such profanity this season there is not the least excuse. Coleridge, in some lines "On Observing a Blossom on the 1st February, 1796," terms—

"This dark, frieze-coated, hoarse, teeth-chattering month,"

which may, with much appropriateness, be taken for its motto in the present year of grace.

The author of the "Wandering Heir" must by this time wish he had let judgment go by default in preference to penning the now famous "pseudonymuncule" diatribe against the critic who charged him with that which, as Milton terms it, "among good authors is accounted Plagiarè." The writer of the letter, it appears, was no envious author, but a young lady living in a country village, totally unconnected with literature as a profession, who gives Mr. Reade, in the *Athenæum*, the "retort courteous," which proves a most conclusive Roland for his Oliver. Says the fair scribe, with quiet irony, in her letter to the Editor, "You are at liberty to give Mr. Reade my name and address if he requires them, and if you think that his great anger will not bring him down to our quiet village to frighten a poor lady." In most admirable temper, especially considering that to be called a "scurrilous skunk" is not a soothing metaphor, the lady next proceeds to quote a withering note from the *Anti-Jacobin* respecting plagiarism, concluding, curiously enough, by telling Mr. Reade "It is never too late to mend," the very words used by us as a conclusion in alluding to the subject in "Notanda" of last week. Probably, however, Mr. Reade will rest content with the discomfiture his misconception has already resulted in, and will scarcely care to post off to the "quiet village" to have his revenge on "one of Nature's agreeable blunders," thus quaintly termed in an old play, who has shown in such a pointed manner that to hold one's own is no peculiar prerogative of the sterner sex.

The vigorous author of "Essays in Criticism," that literary David who is always smiting the Philistines, or those whom he assumes to be such, is understood to have yet another stone in his sling, shortly to be made public under the title of "Literature and Dogma." The second title, rather modestly, considering its source, styles it "An Essay towards a Better Apprehension of the Bible," and the first portion of the work is stated to have appeared in the *Cornhill*. The great apostle of culture, and of

"The two noblest things, which are sweetness and light,"

as Dean Swift stated in his "Battle of the Books," long before Mr. Matthew Arnold commenced his self-imposed mission, is sure of an audience, even amongst the Barbarians, who can hardly be so uncivilised after all, for, as a critic has just said, "they have not anathematised him (Mr. Arnold) quite as emphatically as the Jews of Amsterdam anathematised and excommunicated Spinoza."

To bring out youthful and latent talent is apparently the object in view when the formality of moving an answer to the Speech from the Throne has to be considered. Lord Clarendon, who has been chosen to move the address in the Upper House, was born in February, 1846, educated at Harrow and Cambridge, and for a short time sat as M.P. for Brecon, having previously contested South Warwickshire unsuccessfully. Son of one of the best Foreign Secretaries who ever held office, it is natural to expect that a prominent position will in course of time be attained by the young peer. "The Cross is the test of faith" is the family motto. The seconder of the address, Baron Monteagle, a name which recalls the Gunpowder Plot, though the creation dates but from 1839, was born in May, 1849, and educated at Harrow and Cambridge. Grandson of a statesman of repute in his day, the Hon. Thomas Spring-Rice, who filled nearly every important office in the Government except that of Premier, the orator of to-morrow, like his companion, Lord Clarendon, has a reputation to sustain and emulate. The Monteagle motto is, "The eagle bears me on high." The Marquis of Sligo, in the Irish Peerage, also sits in the House of Lords as Baron Monteagle, the creation dating from 1760 in Ireland, and 1806 in England.

Though verging on threescore years and ten, the author of "The Purgatory of Suicides" is again about to appear as a poet, his new poem, "The Paradise of Martyrs: a Faith Rhyme," being now in the press, and among Messrs. Hodder and Stoughton's forthcoming publications. The first-mentioned work was issued in 1845, the "Baron's Yule Feast" in 1846, and "The Family Feud" 1854. The writer's latest effort, his interesting Autobiography, will be within the recollection of most readers.

The spirited and out-spoken sketches of our most prominent men which have lately appeared in the *Daily News*, understood, but not generally known, to be by the editor, Mr. Frank Hill, are about to be published in book form. Revised, and with additions, the work will shortly be issued by Messrs. Strahan, under the title of "Political Portraits." B.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations in law:—

First LL.B. Examination.—Examination for Honours.

JURISPRUDENCE AND ROMAN LAW.

First Class.—James Fraser Buckley (exhibition), New Kingswood School and private study; Edward Newton Fuller, private study; William Foot Husband, private study; and Thos. Alfred Spalding, University College and private tuition, equal.

Second Class.—Edward Janverin Emanuel, University College and private study; James Thomas Woodhouse, private study; and George St. Leger Daniels, private study.

Third Class.—John Goode, King's College; Richard Meares Sly, B.A., Sydney, University College; Christopher Cavanagh, B.A., private study; and Graves George Walker, private study.

Second LL.B Examination.—Examination for Honours.

COMMON LAW AND EQUITY.

First Class.—William Douglas Edwards, scholarship, private study; Sydney Cosens-Hardy, private study and University College; and Charles Swinfen Eady, private study.

Third Class.—William Snowdon Gard, University College; and Roger Henry Willcocks, private tuition and King's College.

LL.D. Examination.—Pass List.

James Bourne Benson, B.A. (gold medal), University College; and Seward William Brice, M.A., University College.

Epitome of News.

The Queen will hold a Council at Osborne on Wednesday next.

Her Majesty, who will arrive at Windsor on the 18th inst., will reside at the castle for about a week, and will then, it is understood, visit the metropolis. The Queen is expected to stay for several days at Buckingham Palace.

On Friday night the Prince and Princess of Wales gave a ball at Sandringham House, the first held there since the recovery of his royal highness from his severe illness.

This evening Earl Granville and Mr. Gladstone, as the ministerial leaders in the two houses, will give the customary full-dress Parliamentary banquets.

Mr. Disraeli has arrived at Edwards's Hotel, George-street, Hanover-square, from Hughenden Manor.

Prince Napoleon has caused a letter to be sent to the *Times* in which he disavows responsibility for all statements about him in the newspapers which are not signed with his name.

Lord Ossington, the late Speaker of the House of Commons, remains seriously ill. He suffers from bronchitis as well as from paralysis.

Mr. Harding, Senior Wrangler at Cambridge this year, has been declared Smith's first prizeman, while the second prize has gone to Mr. Nanson, the Second Wrangler.

It is stated that the personalty under the will of the late Mr. Graves will amount to about 170,000*l.*

A young lady at Nottingham has eloped with her father's coachman. She has an income in her own right of 300*l.* a-year. The coachman has left a wife and four children.

Mr. James Hatton, of Richmond House, Higher Broughton, has given the munificent donation of 5,000*l.* to the Manchester Royal Infirmary.

At Greenwich on Saturday the new Naval College was formally opened.

The *Times* says that there is reason to believe that the Joint Anglo-American and French Atlantic Cable Boards contemplate a reduction of their tariff at an early date.

The funeral of Professor Sedgwick took place on Saturday morning, in the chapel of Trinity College, Cambridge, and was attended by the Bishops of Norwich and Ely, the Ven. Archdeacon Musgrave, the Dean of Westminster, and nearly all the professorial staff of the University. The Queen has expressed her deep sense of the loss which the country has suffered in the death of the Professor.

In response to the memorial presented to the Home Secretary by Mr. Mundella from the gas stokers now in prison, Her Majesty, on the advice of Mr. Bruce, has been pleased to remit eight months of the term of their imprisonment, reducing it from twelve months to four.

A movement is on foot in the north midland counties to press upon the Government the necessity of instituting a full inquiry into the increased price of coal. There was another rise last week, and the apparent setting in of severe cold makes the matter more serious.

Mrs. Senior, the lady inspector recently appointed by the Poor-law Board, is making a tour of inspection round the different schools attached to the metropolitan workhouses.

The Tichborne claimant and Mr. Skipworth on Thursday appeared before the Court of Queen's Bench to answer a charge of contempt of court in speeches which they made at Brighton. The speeches and affidavits having been read, a statement by Mr. Skipworth was laid before the court in which he defended the language he had used. The claimant also defended himself. Mr. Justice Blackburn delivered judgment. There was, he said, no excuse for Mr. Skipworth, and the court had, therefore, determined to sentence him to pay a fine of 500*l.*, and to undergo three months' imprisonment, the imprisonment to be subsequently continued until the fine is paid. They took a more lenient view of the claimant's case, and he was released on entering into sureties to be of good behaviour for three months.

Judgment was given on Thursday, by Vice-Chancellor Malins, in the suit of Parker *v.* Lewis. This was to decide the question of liability in respect of a sum of 230,000*l.* which the defendant, one of the directors of the National Bank of Ireland, lent to float the company of Lafitte, of Paris. The court held that the defendant and two other directors were personally liable for the whole amount.

Miscellaneous.

Berkhampstead.—A correspondent sends us the following as an illustration of the small value of perfunctory religious education in day-schools. On Jan. 22, the Berkhampstead magistrates committed to prison three boys of the age of fourteen, for a series of daring felonies committed by them: all of them had been in both day and Sunday-schools. On Monday another boy, about the same age, was committed to Hertford Gaol for a month, for a similar offence, viz., stealing from a tradesman's till ten shillings' worth of postage-stamps, which he exchanged at the shops of other tradesmen for money. Addressing the culprit, the chairman of the bench (F. G. Moore, Esq.), said, "Frederic Butters, you have pleaded guilty to the charge, and a very serious charge it is; only a fortnight ago we had other boys here, and you must have known all about them; your case is worse than theirs, for you have not benefited by a better education. I have no doubt you can answer questions in Scripture very well, and can repeat the catechism by heart quite well, being a teacher in the national school, and a singer in the church choir; but it appears that you have not had the meaning of what you learned by rote impressed upon you." When taken from school by the police, and searched, the boy had in his pocket a tobacco-pouch and tobacco, and 6*s.* 9*d.*, the rest of the money having been expended at a cookshop by the boy and two of his schoolmates.

The Liverpool Election takes place on Friday next. Coming so immediately after the meeting of Parliament, the vote of perhaps the largest borough constituency in the kingdom will necessarily be regarded with considerable interest. Since 1868 no fewer than 13,255 electors have been added to the register, which now contains 52,900 names. The hope of the Liberal party is, of course, that the new electors are chiefly Liberals; and that with this addition to the register, and the ballot, it may be shown that the Conservative majority in the borough has been reversed. Liverpool is familiarly said to be the capital of Wales; it at least contains a vast Welsh population; and, as nearly all Welshmen are Liberals, we are not surprised to find them strongly supporting the Liberal candidate, and enthusiastically responding to the appeal to let it be said that "the battle was won by the Cymry of Liverpool." We are glad to notice, too, that Mr. Charles Russell, Q.C., who had been asked by the Roman Catholic electors to contest the seat in their interest, and in special opposition to the narrow and polemical Protestantism of the Conservative candidate, has very handsomely refused to divide the Liberal ranks, and counselled his friends, in gratitude for the Irish legislation of the present Government, to vote for the Liberal candidate. The retirement of Dr. Commins, for the same reason of not wishing to divide the Liberal ranks, also merits acknowledgment. The contest should therefore be between the undivided Liberals and the united Conservatives. Mr. W. S. Caine is a Liberal who especially represents the present attitude of the great bulk of the party on the political and ecclesiastical questions of the day; and we heartily hope that early next week he may take his seat for Liverpool.—*Daily News.*

Orphan Working School.—The 115th annual court and winter election of the above institution, situate at Maitland-park, Haverstock-hill, was held on Thursday, at the London Tavern, Mr. J. R. Mills in the chair. Mr. Joseph Soul, the secretary, read an elaborate report, of which the following is an abstract:—The number of children admitted during the year had been seventy-two, and seventy-six had left, their time having expired, leaving in the home on the 1st of January 348, to which number will be added the thirty children to be admitted at this election, from a list of 129 candidates. The health of the children had been good throughout the year, and their educational progress had been most

favourably reported upon by the examiners. The average cost per child during the past year had been 24*l.* 6s. 9d., exclusive of outfits. The committee view with great anxiety the existing financial position of the institution and the unsatisfactory result of a special appeal to the public issued last year, and strongly urge upon all friends of the charity the absolute necessity of renewed and increased exertions to augment the annual income. A sum of 1,500*l.* is also required for necessary repairs to the building, to which have been promised the following sums:—Mr. Whelpton, 100*l.*; Mr. Walker, 100*l.*; the Fishmongers' Company, 105*l.*; and several smaller amounts. The anniversary festival will be held in April next, and will be presided over by Mr. G. Hanbury. The ordinary and extraordinary income for the past year, and including loans from bankers of 1,000*l.*, had been 10,889*l.* 0s. 11d., and the expenditure had been 10,887. *l*17s. 4d., leaving a cash balance of 1*l.* 3s. 7d. The chairman, in moving the adoption of the report, made an appeal to the benevolent public for increased pecuniary support, so that the efficiency and usefulness of the institution might not be impaired from want of funds. The report was adopted, and the election was proceeded with.

Gleanings.

The best person, indeed the only person, to fill a vacuum, is the dentist.

A lobster never comes ashore without great risk of getting into hot water.

A humorous apothecary in Boston exposes a cake of soap in his shop-window with the pertinent inscription, "Cheaper than dirt."

THE NEGRO AND THE JUDGE.—A grand jury ignored a bill against a huge negro for stealing chickens, and before discharging him from custody, the judge made him stand reprimanded, and concluded thus:—"You may go now, John (shaking his finger at him), and let me warn you never to appear here again." John, with delight beaming in his eyes, and a broad grin displaying a beautiful row of ivory, replied:—"I wouldn't bin here dis time, judge, only de constable fotch me."

A SOMNOLENT CLERK.—A clerk at a well-known church in the City occupies himself during the week in the honourable calling of head-waiter at a neighbouring chop-house, which, from the excellence of its *cuisine*, is uniformly crowded. Our clerk is well on in life, and it is, perhaps, no marvel that after six days' close attention to arithmetic he should find himself unequal to the task of listening on Sunday. *On dit* that, on one occasion, he slept heavily through the sermon, and was awakened suddenly by the note of the organ "playing" the congregation out of church. Starting to his legs, he cried aloud his familiar, "Coming, sir, coming!" wherewith he had been for years wont to appease the honourable desire of his customers "to pay." He was of course surprised to find that "music" not "money" was in question.

THE COST OF LIVING.—Coals in many places have advanced a hundred per cent. in price during the past year. Fresh meat is nearly twice as dear as it was some years since, and there seems every prospect of its becoming much dearer. The proprietor of a large establishment in the West of England has quite recently informed me that, whereas ten years since he was able to contract for the supply of fresh meat, including the best and inferior joints, at fivepence-halfpenny the pound, he now has to pay ninepence. This is an advance in price of sixty-five per cent. Butter, eggs, and many other articles which I need not more particularly enumerate, are also rapidly becoming dearer. There has been, too, a general rise in house-rent, and this rise in London and some large towns has been so marked that, in spite of the higher wages which are paid, no inconsiderable portion of the workmen live with their wives and families, only in one, and very generally only in two rooms.—*Professor Fawcett, in Cassell's Magazine for February.*

OBEYING ORDERS.—The late Lord Derby was decorating one of his country mansions (I forget which), and was having the central hall floor either painted or tasselated. A young man, tall and powerful, was at work on one of the walls, when the earl ordered a number of slippers to be thrown on the doormat, desiring this young man to order any one that came in to put on a pair before crossing the passage, and added to the order, "If anybody does not do it, you must take him by the shoulder and turn him out." Soon after a hunting party passed, and the late Duke of Wellington, with his splashed boots, opened the door and rushed along the hall. The young man immediately jumped off the ladder on which he was painting, and, seizing his grace by the shoulder, fairly pushed him out of the house. The painter said to me, very emphatically, that "the duke's eagle eye went right through him," but, as he did not know the duke, he only kept wondering who the individual was. In the course of the day, the earl, on hearing of the circumstance, summoned all the household and men at work into the study, and, seating himself beside the great warrior, demanded who had had the impertinence to push the duke out of doors. The painter, all of a tremble, came forward and said, "It was I, my lord." "And pray," rejoined the earl, "how came you to do it?" "By your orders, my lord." On this his grace turned round to Lord Derby, and, smiling, drew a sovereign out of his purse, and giving it to the astonished culprit, said, significantly, "You were right to obey orders."—"*M.P.*," *in the Record.*

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

SHEPHERD—RYLEY.—Jan. 29, at the West End Congregational Chapel, Southport, by the Rev. J. Chater, Charles Dunbar Shepherd, Esq., surgeon, of Wigan, eldest son of the late John Shepherd, Esq., of Northallerton, to Constance, second daughter of Thos. Cropper Ryley, Esq., of Sickle Field, Wigan.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Jan. 29, 1873.

ISSUE DEPARTMENT.

Notes issued	£39,039,700	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	24,039,700
		Silver Bullion	—
	£39,039,700		£39,039,700

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,270,325
Rest	3,478,341		
Public Deposits	10,315,799		
Other Deposits	17,519,148	Other Securities	17,818,592
Seven Day and other Bills	347,904	Notes	14,182,390
		Gold & Silver Coin	942,885
	£46,214,192		£46,214,192

Jan. 30, 1873. FRANK MAY, Deputy Chief Cashier.

KINAHAN'S LL. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL." whisky. Wholesale, 20, Great Titchfield-st., Oxford-st., W.

HOLLOWAY'S OINTMENT AND PILLS.—Help under Suffering.—No diseases which afflict the human body are more irksome to bear or more difficult to cure than skin diseases, whether superficial sores or deep ulcerations. Holloway's Ointment has proved itself a remedy for these maladies; it clears off scurfy incrustations, heals up cracks and fissures, reduces unnatural heat, mitigates irritation and inflammation, and it at once assuages pain, cleans wounds, works out a sound and lasting cure more certainly and more rapidly than any other application. In those affections which are probably constitutional or chronic, debilitated habits and constitutional ailments, Holloway's Pills should be taken to increase the salutary effects of his unguent.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 3.

The supplies of English wheat were short, and from abroad moderate arrivals are to hand. English wheat sold this morning slowly at the rates of Monday last. For foreign wheat we had a steady retail demand at former prices. Flour was unaltered in value. Peas and beans made previous quotations. Barley of all descriptions was firm, and made rather more money. Indian corn was in short supply, and sold at 6d. per qr. advance. The cot trade was steady at last week's prices. Of cargoes at the ports of call a few French arrivals are reported. Prices are the same as last week.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59	62
Ditto new	50	58
White	58	67
„ new	50	58
Foreign red	59	62
„ white	64	67
BARLEY—		
English malting	31	35
Chevalier	42	49
Distilling	32	35
Foreign	29	31
MALT—		
Pale	66	74
Chevalier	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian	32	34

	Per Qr. s.	s.
PEAS—		
Grey	32	35
Maple	37	40
White	36	40
Boilers	36	40
Foreign	37	39
RYE—	36	36
OATS—		
English feed	21	26
„ potato	27	33
Scotch feed	—	—
„ potato	—	—
Irish Black	18	21
„ White	18	21
Foreign feed	16	20
FLOUR—		
Town made	50	57
Best country households	44	47
Norfolk & Suffolk	40	43

BREAD, Monday, Feb. 3.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Feb. 3.—The total imports of foreign stock into London last week amounted to 8,551 head. In the corresponding week in 1872 we received 6,081; in 1871, 2,182; in 1870, 6,456; in 1869, 2,925; and in 1868, 1,211 head. Although there has been a fair amount of firmness observable, the demand has not been active. The supply of beasts has been less than the average. Prime kinds have sold less firmly at barely late currencies, but for medium qualities inquiry has been more active, and for such higher rates have been paid. The top price of the best Scots and crosses must be given at 5s. 10d. to 6s. per 8lbs. As regards the foreign supply, there have been about 520 from Holland. Some Oporto stock should have been in the market, but failed to arrive. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,000; from Lincolnshire, Leicestershire, and Northamptonshire about 500; from other parts of England, about 230; from Scotland, 207; and from Ireland, 40 head. The show of sheep has been good. Sales have progressed slowly, and the tendency of prices, except as regards medium qualities, has been in favour of buyers. The best Downs and half-breds have been disposed of at 7s. 6d. to 7s. 10d. per 8lbs. Prime small calves have been in request at full currencies. Other qualities have been quiet. Pigs have changed hands at previous prices.

METROPOLITAN MEAT MARKET, Monday, Feb. 3.—The supplies of meat offering were moderate. Trade was better, though not active, and prices were well maintained.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	to 3	8	Inferior Mutton	4	0	to 4	8
Middling do.	4	0	4	4	Middling do.	5	2	5	6
Prime large do.	4	6	5	0	Prime do.	5	8	6	0
Prime small do.	4	10	5	2	Large pork	3	6	4	0
Veal	5	4	6	0	Small do.	4	0	4	6

PROVISIONS, Monday, Feb. 3.—The arrivals last week from Ireland were 80 firkins butter, and 4,246 bales bacon; and from foreign ports 20,243 packages butter, and 28 bales bacon. The Irish butter market remains steady, with little or no change to notice in value. Finest foreign meets a ready sale at full prices, and for some sorts an advance obtained. The bacon market has ruled firm, and 2s. per cwt. advance obtained towards the close of the week; best Waterford sineable 70s. free on board.

COVENT GARDEN, Friday, Jan. 31.—The markets generally are rather quiet, and few orders are coming from the provincial ones. The usual supplies of French produce are well kept up, comprising salading, asparagus, young carrots, and tomatos. Cornish broccoli continues excellent, and further supplies of fine pineapples from St. Michael's are to hand.

HOPS.—BOROUGH, Monday, Feb. 3.—There is no new feature to remark in our market. In spite of the limited sale which prevails for new hops, holders show no disposition to give way in price, and it is only occasionally that a parcel can be obtained under the nominal market value. A small demand continues for old hops, which sell at firm rates. There is no alteration in the foreign markets. Mid and East Kent, 5*l.* 5s., 6*l.* 6s., to 7*l.* 7s.; Weald of Kent, 5*l.* 5s., 5*l.* 12s., to 6*l.* 10s.; Sussex, 5*l.* 5s., 5*l.* 12s. to 6*l.*; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 3.—Sound English potatoes are principally sought after, and as the supply is rather short higher prices are obtained. Foreign potatoes also are steady, both in value and demand. Annexed are the quotations. Regents, 190s. to 245s. per ton; Essex and other Regents, 120s. to 205s.; Rocks, 90s. to 140s.; French round, 90s. to 140s.; ditto regents, 110s. to 130s.; Belgium kidneys, 7s. 6d. and 8s. 3d. per bag.

SEED, Monday, Feb. 3.—Red English cloverseed was offered in small quantities, and the finest qualities were held at very high prices. Red German and French supported previous prices steadily. White samples, English as well as foreign, were quite as dear. The best qualities of trefoil were held on former terms, but the demand was limited, and inferior qualities of English were offered at very low rates. English canaryseed supported prices, and although foreign was dull, there was no change in its value. White mustard-seed realised previous currencies. Fine samples of brown were more asked for: little offering, and more money wanted for the best Dutch. Foreign tares met more inquiry, particularly large Brunswicks, of which there is but a scanty supply. This quality is more required. Italian grass-seed was in fair request, at quite as much money. The deep snow-storm of yesterday tended to check business in all agricultural seeds.

TALLOW, Monday, Feb. 3.—P. Y. C. is steady, at 44s. for old P.Y.C. on the spot, and 43s. 6d. for new. Rough fat 2s. 0½d. per 8lbs.

WOOL, Monday, Feb. 3.—In the English wool market the business doing has not been extensive, but the tone of the market has been firm, and deep-grown qualities have been quite as dear. In colonial sorts Australian are principally dealt in.

COAL, Monday, Feb. 3.—No arrivals of house coals Coals sold by merchants to each other at 4s. to 5s. advance Ships fresh arrived 7, left from last day 1, total 8; ships at sea 20.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,

From £2 2s. to £25.

The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,

AND

4, CHARLES STREET, SOHO, LONDON.

WANTED, in a Nonconformist Family, a Non-resident TUTOR for YOUNG BOYS. As his services will only be required for a few hours daily, a gentleman who wants time to prepare himself for examinations will be preferred.—Address, stating age, qualifications, and salary required, to C. T., care of Rev. F. Edwards, B.A., Harlow, Essex.

I.—THE SITUATION.

THE COMING WINTER will be one of Trial,

THE GENERAL RISE in PRICES, and

THE DISTURBED STATE of TRADE, necessitate retrenchment and careful effort to make

EVERY EXPENDITURE PROFITABLE.

II.—THE REMEDY.

THE WILLCOX and GIBBS is INCOMPARABLY the best of all Family Sewing Machines, and

EFFECTS GREAT SAVING of both Time and Money. It does with ease, beauty, and incredible speed the whole of the

FAMILY SEWING and DRESSMAKING, relieving expenditure, and releasing the members of the Family from the drudgery of the needle. The

LADY OF LIMITED MEANS, by its assistance can again enjoy the elegant leisure of which she has been deprived by the cares and duties of a Family.

EVERY DAUGHTER IN THE FAMILY becomes educated in the art of doing household sewing, and, in this respect, fitted, eventually, to take the charge of her own home. The Machine thus becomes the means of rendering the Family

INDEPENDENT OF HELP FROM WITHOUT, and places

THE MEANS OF SUBSISTENCE in the power of all, should changing circumstances require it.

III.—HOW PROCURED.

THE WILLCOX and GIBBS SILENT SEWING MACHINE is WITHIN REACH OF ALL, since it may be had

FREE of ALL EXPENSE, risk, or obligation of any kind for

HOME TRIAL BEFORE PURCHASE, And it can be purchased by

SMALL MONTHLY PAYMENTS, at a cost of only

ONE SHILLING for each pound for which CREDIT is given beyond the TRIAL MONTH.

NO OTHER MACHINE CAN BE PAID FOR BY INSTALMENTS (weekly or monthly) without from two to four times as great an increase of cost.

AGENCIES IN EVERY TOWN in the United Kingdom, and

EVERY AGENT GIVES FREE HOME TRIAL BEFORE PURCHASE, or, should that be denied, application should be made to the Company direct.

THERE IS NOT THE SLIGHTEST OBLIGATION to buy the WILLCOX AND GIBBS MACHINE, because it has been had for Home Trial, nor is any money payment whatever expected, should the Machine not be deemed satisfactory.

IV.—PRECAUTIONS.

THE GENUINE WILLCOX AND GIBBS MACHINE has the

MEDALLION TRADE MARK of the Company embedded in its base, and can only be procured of

THE COMPANY DIRECT, or of their

CERTIFIED AGENTS. Machines procured under any other conditions cannot be relied on.

THE PUBLIC SHOULD ASK TO SEE the Agent's CERTIFICATE for the CURRENT YEAR, without which no Agency is worthy of confidence.

THE GENUINE WILLCOX AND GIBBS SILENT SEWING MACHINE is the only Machine that

CAN STAND a THOROUGH HOME TRIAL, freed from all embarrassing liabilities.

BEWARE of SHAM OFFERS of FREE TRIAL, especially those which supply other machines in exchange in case the first one tried is not satisfactory!

UNSCRUPULOUS DEALERS often send out The Willcox and Gibbs Machine purposely put out of order, so as to secure its rejection in favour of some other machine!

THE PUBLIC HAVE TWO SAFEGUARDS —*The Medallion Trade Mark* and the Agent's *Certificate* of Agency for the *Current Year*.

SEND FOR PRICE LIST (gratis and post free) which contains every information.

WILLCOX AND GIBBS SEWING MACHINE CO.,
150, CHEAPSIDE, E.C.
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RELIGIOUS EQUALITY.

A PUBLIC MEETING, in connection with the Southern Counties Conference, will be held NEXT TUESDAY EVENING, FEB. 11th, at FINSBURY CHAPEL, when Addresses in support of MR. MIALL'S MOTION, and of the AMENDMENT of the EDUCATION ACT, will be delivered by the Rev. A. HANNAY, T. CHATFEILD CLARKE, Esq., Rev. Dr. EDMOND, and the Rev. J. G. ROGERS, B.A.

ALFRED ILLINGWORTH, Esq., M.P., will take the chair at Half-past Six o'clock.

J. CARVELL WILLIAMS, JOSEPH SHAW, } Secretaries.

2, Serjeant's Inn, Fleet-street.

RELIGIOUS EQUALITY COMMITTEE.—The first of a series of great PUBLIC MEETINGS, under the auspices of the above Committee, will be held in Exeter Hall, Strand, on MONDAY EVENING NEXT, the 10th February, at Eight o'clock, when

T. MASON JONES, Esq. (Chairman of the Executive) will DELIVER an ADDRESS on the DISESTABLISHMENT and DISENDOWMENT of the ENGLISH CHURCH. Admission Free. A limited number of reserved seats, 2s. each, and platform tickets may be obtained at the Offices, 10, Bridge-street, Westminster.

CONGREGATIONAL UNION of ENGLAND and WALES.

The Committee of the Congregational Union respectfully CALL the ATTENTION of the Representative Members to the following RULE, being No. 2 of the Standing Orders;—

"Nomination for the office of Chairman must be made in writing, and signed by not fewer than ten Representative Members of the Union, and be forwarded to the Secretary on or before the 15th day of March in each year. No one who has held the office of Chairman during any of the seven years next preceding shall be eligible for nomination."

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 28th January, 1873.

PETITION! PETITION! PETITION! Friends of Women's Suffrage are earnestly exhorted to aid the cause by collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

SCHOOL recommenced on FRIDAY, Jan. 24th.

TETTENHALL COLLEGE, STAFFORDSHIRE.

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ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN FOMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

EDUCATION.—PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by the Misses SMITH, 2, Woodside Villas, Gipsy-hill, Upper Norwood.

In this Establishment Pupils are carefully prepared for the Public Schools, being thoroughly grounded in a sound English Education, combined with Languages, Drawing, and Music.

Much attention is paid to the formation of character, and the health of each pupil is especially studied. The house is healthily situated, with good playground. Pupils have constant access to the Crystal Palace by Season Ticket.

References kindly permitted to ministers and parents of pupils.

Prospectuses on application to the Principals.

School duties RESUMED on the 23rd JANUARY.

LADIES' COLLEGE, RYE LODGE, PECKHAM RYE, SURREY.

Superior English and French Education. System of study well considered, matured, and practical based on religious principles. A VACANCY for an ARTICLED PUPIL. Premium, from 20 to 25 guineas.

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ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

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For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

FRENCH PROTESTANT SCHOOL for YOUNG LADIES, HARLEY-ROAD, ST. JOHN'S-WOOD.

Principals: Mademoiselle AUGER, Parisienne (diplomée), and Miss OWEN, assisted by French, German, and English Resident Governesses and first-class Visiting Masters. References kindly permitted to Rev. Johnson Barker, M.A., St. John's Wood, Rev. Newman Hall, LL.B., Rev. D. Thomas, D.D., Stockwell, and parents of pupils.

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ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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Assistant Actuary, Benjamin Newbatt, Esq.

FINANCIAL RESULTS.

The Annual Income, steadily increasing, exceeds ...	£247,000
The Assurance Fund, safely invested, is over ...	£1,810,000
The New Policies in the last year were 515, assuring	£275,740
The New Annual Premiums were	£9,851
The Total Claims by Death paid amount to ...	£3,028,829
The Subsisting Assurances and Bonuses amount to	£5,733,799

DISTINCTIVE FEATURES.

Credit System.—On any Policy for the whole duration of a healthy Life, where the age does not exceed 60, one half of the Annual Premiums during the first five years may remain on credit.

Endowment Assurances may be effected, without Profits, by which the sum assured becomes payable on the attainment of a specified age, or at death, whichever event shall first happen.

Invalid Lives may be assured at rates proportioned to the increased risk.

Prompt Settlement of Claims.—Claims paid thirty days after proof of death.

BONUS.

The Reversionary Bonus at the Quinquennial Division in January, 1872 (amounting to £323,871), averaged 49 per cent., and the Cash Bonus 29 per cent., on the Premiums paid in the 5 years.

The next Division of Profits will take place in January, 1877, and persons who effect New Policies before the end of June next will be entitled at that division to one year's additional share of profits over later entrants.

REPORT, 1872.

The Annual Report just issued, and the Balance-sheets for the year ending June 30, 1872, as rendered to the Board of Trade, can be obtained of any of the Society's agents, or of

GEORGE CUTCLIFFE, Actuary and Secretary,
13, St. James's-square, London, S.W.

THE FITZROY BESSEMER STEEL, HEMATITE IRON, and COAL COMPANY (Limited), Sydney, New South Wales, Australia.

Incorporated under the Companies' Acts 1862 and 1867.

Capital—£200,000, in 20,000 shares of £10 each,

Divided into 11,000 A Shares (of which 1,500 are taken in part payment for the property), and 9,000 B Shares. The A Shares will be entitled to a preference dividend of £15 per cent. per annum until they have received dividends equal to the amount of capital paid upon them, when they will rank as B Shares; and they will in the meantime be entitled to an additional pro ratio dividend in any year after the B Shares have received a dividend at the rate of £15 per cent. per annum. The Shares now offered for subscription consist of 9,500 A Shares only, on which £1 per share is to be paid on application, £2 on allotment, £2 one month after allotment, and the remainder in calls at intervals of not less than two months. If no allotment is made, the deposit will be returned in full.

DIRECTORS.

The Right Honourable the Earl of DEVON, Chairman.
Thomas Perry, Esq., J.P., High-fields Iron Works, near Bilston.
Lieutenant-Colonel Trevenen Holland, C.B., Director, London and Yorkshire Bank.
J. H. Heeren, Esq., Com. Leg. Hon., 10, Denmark-terrace, Brighton.
C. Kemp Dyer, Esq., Lloyd's, E.C.
Samuel W. Smith, Esq., Iron Ore Master, and Colliery Proprietor, Whitehaven.
(With power to add to their number.)

COMMITTEE IN AUSTRALIA.

The Honourable J. L. Montefiore, late Chairman of the Chamber of Commerce, Sydney.
John Fraser, Esq., Director of the Australian Joint Stock Bank.
Ebenezer Vickery, Esq., Merchant, Sydney.
Simon Zolliner, Esq., Merchant, Sydney.

BANKERS IN LONDON.

London and Westminster Bank, Lothbury.

BANKERS IN SYDNEY.—The Australian Joint Stock Bank.

SOLICITORS.

Messrs. Upton, Johnson, Upton, and Budd, 20, Austinfriars.

BROKERS.

Messrs. Ellis and Co., 2, Royal Exchange-buildings.

AUDITORS.—Messrs. Turquand, Youngs, and Co., 76, Token-house-yard, E.C.

SECRETARY (pro tem.).—Andrew Cunningham, Esq.

Temporary Offices—15, New Broad-street, London, E.C.

PROSPECTUS.

This Company is formed for the purchase of the Fitzroy Estate, Iron Works, and Coal Mines in New South Wales, on the terms of an agreement already entered into on behalf of the Company, by which the vendors agree to sell this valuable freehold property for £150,000, payable as to £45,000 in cash, as to £15,000 in paid-up A shares, and as to £90,000 in paid-up B shares. The remaining £50,000 of the capital of the Company will be devoted to providing additional machinery and working capital.

The Fitzroy Estate consists of 1,702 acres of freehold lands, underlaid by valuable seams of coal and iron-stone. There are also, on the surface of the lands surrounding the works, large deposits of rich and very valuable Hematite iron ore, of superior quality, and peculiarly adapted for the manufacture of iron, Bessemer steel, and Bessemer steel railway rails, and in sufficient quantities to supply the present and future demands of Australia for at least 50 years.

The erections consist of manager's and workmen's houses, foundries, casting house, engine houses, pattern shops, three cupolas, blast furnace, hot-air ovens, steam boilers, and coke ovens. The working plant consists of a pair of blowing engines, mill engine, sawmill and engine, smiths' tools and lathes, merchant mill with forge hammer, buildings over forge, puddling and mill furnaces, boilers, cast-iron floor plates, &c., also colliery wagons and colliery plant, with six-ton weigh-bridge, and a large quantity of colliery rails and other effects necessary to the carrying on of extensive collieries and iron works.

Pig iron, bar iron, and plates have been made on this property in considerable quantities, and of very superior quality—(see Reports attached to the Prospectus). The facilities for making Bessemer pigs are unequalled, the ore being rich, pure, perfectly free from phosphorus—(see Report from Royal Mint, Sydney, and from Messrs. Johnson, Matthey, and Co., assayers to the Royal Mint, London, attached to the Prospectus), and tractable in the furnace. The structure of this ore is porous, and consequently easily reduced to the metallic state, in which respect it is far preferable to the intractable hard blast ores of Cumberland, now the largest Bessemer pig iron district in any country.

The coal has been proved equal to the best Scotch coal for iron-making; it is strong and pure, makes a hard coke up to any burden the furnaces are required to carry, and in this respect is everything a furnace manager requires for fast driving and heavy working.

The limestone, which is inexhaustible, is the usual carboniferous formation, and so suitable for iron-smelting that hitherto it has been used in the proportion of only 600lb. to one ton of iron.

The fireclays are of superior quality, and the fire-bricks made from these clays are equal to those of Stourbridge manufacture.

The property possesses every facility for carrying on economically, conveniently, and profitably iron-making on the most extensive scale; one of the iron ore mines is close to the furnace mouth, and the ore is wheeled in as it is raised from the mine. The fuel is brought from the colliery in trams direct to the furnace mouth without any further expense. Several workable coal seams underlie the lands adjoining the works. The main line of railway from Sydney and Port Jackson, communicating with the interior, and eventually with Melbourne, runs through the property. The station is close to the works, and suitable sidings are laid down on the Company's lands for working the traffic. Arrangements are being made for carrying materials and manufactured iron at rates just covering the cost. There is an average fixed duty of 20s. per ton on manufactured iron, and it is more than probable that immediately a moderate protective duty will be granted for a certain number of years on pig iron, or until the trade is fully established.

By returns kindly furnished by Mr. Hunt, member of the Coal Commission, and compiler of the Mining Statistical Records, the declared value in the United Kingdom of iron and iron manufactures exported to Australia in 1871 amounted to upwards of one million sterling, showing that the market is safe and certain for all the iron and steel that can be made at these works for some years, and there appears no single element in this undertaking that can foreshadow anything but complete success.

The manager of these works, a gentleman of many years' practical experience in the management of works and coal mines in Staffordshire, will shortly proceed to Sydney, with a staff of carefully-selected iron workers and miners, with whom he has made arrangements for terms varying from five to seven years.

The vendors of this property selected Mr. David Smith, a mineral surveyor of standing, and of 30 years' practical experience in surveying and working iron and coal mines, in this and other countries, and sent him out to Sydney at their own expense, in order to obtain an impartial and true report of the present state of the property, and its commercial value. Mr. Smith was there associated with Captain William Colburn Mayne, late Agent-General for the Colony of New South Wales, in England, and from their joint reports, which together with Mr. Smith's separate report are attached to the Prospectus, it will be seen that large profits may be confidently expected.

The following is an extract from Mr. Smith's Report of Profit based on a Manufacture of 500 tons of Pig Iron per week, say 25,000 per year.

"Profit on 9,000 tons of pig iron made at a cost of £1 12s. per ton, and sold at, say £8 per ton (which is £2 per ton less than the present price of Scotch pigs in Sydney	£54,000
"Profit on 12,000 tons of telegraph, fencing, and other wire, band hoops for wood bales, &c., small rounds and squares, and other high-priced iron, made at a cost of under £5 10s. per ton, short weight, and sold at, say £15 to £16 per ton, say £10 per ton profit	120,000
	"£174,000

"I need not allude to the further profits which will be realised upon the sale of house coal in Sydney, the consumption of which is 200,000 tons per year, or the profit upon the export of Bessemer pig and Bessemer steel ingots for the manufacture of steel rails to this country. The same quality and richness of hematite ore that is selling at the mines (not at the works) in Ulverstone and Whitehaven, at 24s. to 30s. per ton, can be here put into the blast furnace at 1s. 6d. per ton.

"My calculations of profits are based upon the probable prices of iron in Sydney and Melbourne during the next seven years, and not at present prices, which would considerably increase the profit as stated above. Pig Iron was selling when I left Sydney in June, at £10, and merchant iron at £20 per ton cash monthly."

This is confirmed by a letter from Mr. Wm. Green, who has had great experience as manager for many years of some of the largest Staffordshire Iron Works, which letter and detailed calculations may be seen at the offices of the Company. These great results are but a repetition of the enormous earnings made by those pioneers of the iron manufacture who first established iron works amongst the rich mineral hills of South Wales, a district the counterpart in most respects of the one now about to be opened out.

Copies of the Memorandum and Articles of Association and original reports may be seen at the offices of the Company, where also specimens of the iron, ore, coal, and tin plates may be inspected.

The only Agreement entered into on behalf of the Company is an Agreement dated 8th January, 1873, and made between Trevenen James Holland, John Herman Heeren, Peter M'Lagan, and others, of the one part, and Andrew Cunningham, of 15, New Broad-street, London, Trustee on behalf of the Company, of the other part.

Mutual Assurance without Mutual Liability.
Policies Payable in Lifetime.
Non-Forfeiture Policies by Limited Payments.
Settlement Policies.

BRITISH EQUITABLE ASSURANCE COMPANY.

CAPITAL:—A QUARTER OF A MILLION.

OFFICES:—4, QUEEN STREET PLACE, LONDON, E.C.

DIRECTORS.

George Thomas Dale, Esq., Bayswater.
William Sutton Gover, Esq., 4, Queen-street-place, City.
John Middleton Hare, Esq., Forest Hill.
Fountain John Hartley, Esq., Addle-street, City.
William George Lemon, Esq., Lincoln's Inn.
Henry Potter Olney, Esq., Fountain-court, Aldermanbury, City.
William Smith, Esq., Upper Norwood.
Edward Bean Underhill, Esq., LL.D., Hampstead.

MANAGING DIRECTOR AND ACTUARY.
William Sutton Gover, Esq., F.S.S., F.I.A.

SUB-MANAGER.
John Wilkinson Fairey, Esq.

REPORT.

The 17th year has been one of satisfactory progress and solid prosperity.

The new business of the year consisted of 1,934 policies, assuring £320,319, producing a new annual income of £9,820.

The mortality of the year comprised 172 deaths, on which the amount paid, together with bonuses, was £28,487 18s. 1d

There were also 20 claims for matured policies, on which the amount paid, together with the bonuses, was £2,155 8s. 4d.

The amount paid in the year for the surrender of policies was £1,777.

The amount laid by in the year, £36,307.

The business in force is 17,009 policies, assuring £2,930,210, the annual premium income thereon being £93,998.

The amount paid for death claims and bonuses in seventeen years, under 1,173 policies, is £187,558.

The accumulated fund is now increased to £273,073.

On the foregoing statistics it may be observed that the amount and quality of the new assurances in a year of general depression in life assurance business are satisfactory, and that the low rate of mortality is an evidence of the cautious selection and high class of the lives assured.

That the amount laid by is greater than in any former year.

That few offices at the same age have had so large a business in force.

That the distribution of nearly £190,000 under the head of death claims and bonuses, has afforded a practical illustration of the benefits of life assurance in every part of the country.

The accumulated fund is ample in amount for the liabilities of the Company.

The securities of the Company have been carefully examined by the auditors.

It remains for the large body of Policyholders to introduce their friends and neighbours as insurers during the current year.

May, 1872.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

LAMBETH HOUSE, Westminster Bridge. COMPARATIVE AND PRESENT PRICES.

	Nov. s.	d.	Nov. s.	d.	Nov. s.	d.		Feb. s.	d.
French Merinoes	2	6	2	9	3	0	now	2	0
Satin Cloths and Reps...	1	6½					now	1	0
Serge, Reps, Poplines ...	1	8					now	1	0½
Velveteens, best make, equal to silk	4	6					now	2	6
Japanese Silks, German make, sure to wear well	2	9					now	2	0
Black and Coloured Gros Grain Silks and Cords	5	0					now	3	6
Fashionable Costumes ...	23	9					now	16	9
Vienna Cloth Jackets, superbly embroidered	42	0					now	23	0
Seal Jackets	12	gs.					now	6	gs.

Patterns post free.—HARVEY and Co.

ROYAL POLYTECHNIC.—Great Programme for Christmas.—1. The History of a PLUM PUDDING, with striking experiments by Professor Gardner. 2. A Christmas Tale; or, HOW JANE CONQUEST RANG the BELL; an Illustrated Poem, with remarkable effects. 3. The "ZOO" AT THE "POLY," an anecdotal discourse about the Zoological Gardens, by Mr. J. L. King, with Photographs by Mr. York. 4. The THREE ROSES; or, the Invisible Prince in a new light: a fairy tale, musically narrated by Mr. George Buckland, assisted by Miss Alice Barth, Miss Pulham, and Miss Lilie Bartlett. 5. The WHITE LADY OF AVENEL, the new and beautiful Ghost Illusion. 6. New CHARACTER ENTERTAINMENT, by Mr. Percy Vere. 7. The wonderful SWIMMING FEATS of Marquis Bibbero in the Great Tank. 8. The MAGIC TUB, full of Toys, to be distributed on specified occasions, to good Children. Many other Entertainments. Open daily, at 12 and 7. Admission, 1s.

KAYE'S WORSDELL'S PILLS.—Indulgence of the appetite is often followed by dyspepsia, indigestion, headache, and other stomach complaints. The prompt use of KAYE'S WORSDELL'S PILLS will give immediate relief, and prove a most efficacious restorative. Sold by all Chemists and other Dealers in Patent Medicine, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

DR. LOCOCK'S PULMONIC WAFERS.—Cures.—From Mr. Cooper, Chemist, Chestergate, Stockport:—"I can with pleasure add my testimony in praise of Dr. Locock's Wafers, having often perceived instances of the great good experienced from them." They instantly relieve Asthma, Consumption, Coughs, Colds, Gout, Rheumatism, and all nervous pains, and taste pleasantly. Sold by all Druggists at 1s. 1½d. per box.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 4s. 6d., 7s. 6d., 11s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.

Prepared by
SAVORY and MOORE, 143, New Bond-street, London.
Procurable of all Chemists and Italian Warehousemen.

IMPERFECT DIGESTION AND ASSIMILATION.

SAVORY & MOORE'S PANCREATIC EMULSION and PANCREATINE are the most potent remedial agents. They are the only remedies yet known for effecting the digestion of Cod Liver Oil and preventing nausea, while they also efficiently supply the place of the oil when rejected by the stomach. These facts are now attested by the published records of numerous medical men, extracts from which accompany each bottle. Price from 2s. to 21s.

SAVORY & MOORE, 143, New Bond-street, London, and all Chemists.

NOTE.—Name and trade mark on each bottle.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.

ALPACA POMATUM.

HEADS of Families will find this one of the purest and most economical pomades ever introduced. It is now sold in the new wide-mouth glass jar, holding ½lb., price 1s. 6d., and ¼lb. jars 1s.—PIESSE and LUBIN, Sole Importers, 2, New Bond-street, London. Sold by chemists generally.

USE

GODDARD'S PLATE POWDER.

(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

PAINS IN THE LIMBS.

INFLUENZA AND RHEUMATISM.

BARCLAY'S (DR. BATEMAN'S) PECTORAL DROPS are held in high estimation.

Curing Pains in the Limbs and Joints, inducing gentle Perspiration, and preventing Fever.

Prepared only by Barclay and Sons, 95, Farringdon-street, and sold by all respectable Druggists, in bottles 1s. 1½d. and 2s. 9d. each.

See that "Barclay & Sons'" name is on Government Stamp

LEA AND PERRINS' SAUCE.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

BOUDAULT'S PEPSINE POWDER,

taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.

SOLE MEDAL, PARIS EXHIBITION, 1867.

SILVER MEDAL, 1868.

And supplied to the Principal Hospitals of Paris since 1854.

BOUDAULT'S PEPSINE WINE (SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to al others.

BOUDAULT'S PEPSINE Lozenges, 4s. Pills, 4s.

A very convenient form for persons travelling.

BOTTOT-BOUDAULT, 7, Avenue Victoria, Paris.

A. & M. ZIMMERMAN, 7, Fen Court, London, E.C.

May be obtained through all Chemists.

ESSENCE OF ANCHOVIES.

THE ORIGINAL AND SUPERIOR.

Is only manufactured by

JOHN BURGESS & SON,

107, STRAND (Corner of Savoy Steps), LONDON.

Established 1760.

FRAGRANT SOAP.

The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

Manufactured by

J. C. & J. FIELD, Patentees of the Self-fitting Candles.

Sold by Chemists, Oil and Italian Warehousemen, and others.

*** Use no other. See name on each tablet.

LIVER PILLS WITHOUT MERCURY.—Only two Medicines really act upon the Liver; one is Mercury or Blue Pill, the other, Dandelion. Thousands of constitutions have been destroyed by Mercury, Blue Pill, or Calomel. The only safe remedy is

DR. KING'S DANDELION and QUININE LIVER PILLS,

which act very gently on the liver, giving immediate relief in all cases of bile, indigestion, sick headache, loss of appetite, giddiness, spasms, heartburn, flatulency, nervousness, gout, and all disorders of the stomach and bowels.—Manufactured by J. Rorke, 47, Mortimer-street, London, W., and sold all over the world by every respectable Chemist and Medicine Vendor, in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

BED CONVENIENCES, also Surgical Appliances for day use, Elastic Stockings, Abdominal Belts, &c.

WORTH and PONTIFEX, Indiarubber and Waterproof Warehouse, Pimlico, S.W., corner of Victoria Station.

Illustrated price lists on application.

OROIDE GOLD SNAKE RINGS, three folds round finger, 3s. 6d.; Head set with Alaska Diamonds, 5s.; Gem Rings, 1s. 6d.; Lockets, 2s.; Alberts, 3s. 6d. and 5s.; Long Chains, 5s 6d. and 7s. 6d.; Sleeve Links, 2s.; Shirt Studs, 1s. Circulars free.

W. HOLT, 35, All Saints'-road, Westbourne-park, London.

OLD COINS for SALE.—Gold, Silver, Copper, Saxon, English, Roman, Greek, &c. Lists free. J. Verity, Earlsheaton, Dewsbury.

MONUMENTAL SCULPTURE.

MARBLE, GRANITE, and STONE TOMBS, TABLETS, &c.

Drawings and Estimates free on application.

Established in year 1820.

GAFFIN AND CO.,

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JOHN GOSNELL & CO.'S

"CHERRY TOOTH PASTE"

Greatly excels all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"

Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'S, and see that you have none other than their *genuine* Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

ALEX. ROSS'S GREAT HAIR RESTORER.—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandrift. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—A ROSS, 248, High Holborn, London.

W. G. NIXEY'S Refined BLACK LEAD.

"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 7d., and 31s. 6d., Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London

CHARTA PERFECTA.—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

KELLY'S ORGAN HARMONIUMS, as manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibitions. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

HARMONIUMS, by GILBERT L. BAUER. Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES, Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

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2. Kevan, Emily E.	432	17. Miles, John B.	435
3. Nicol, Lydia Charlotte	418	18. Lineker, Albert	413
4. Randall, Florence F.	417	19. Whittaker, Wm. B.	420
5. Sargeant, Bertha E.	387	20. Leonard, William R.	420
6. Rollason, Mary Ann R.	383	21. Roberts, Charles	417
7. Fulford, Ada Emily	376	22. Earl, Henry B.	410
8. Bedborough, Kate	352	23. Webb, John	391
9. Stevens, Edwin Frank	611	24. Charles, John A.	386
10. Griffiths, Frank	576	25. Yarwood, Walter	395
11. Perry, Octavius Oliver	502	26. Gates, Alfred Horace	382
12. Biggar, Charles Albert	461	27. Warn, William Henry	338
13. Morrison, Frederick T.	461	28. Rose, William	324
14. Wells, George	459	29. Day, Leonard John	323
15. Kingsley, Walter W.	458	30. Winterburn, Fredk. R.	296

After a vote of thanks to the President, to John Kemp Welch, Esq., the Treasurer, who presided on the President vacating the chair, and the Scrutineers for their trouble in taking the ballot, the proceedings terminated.

JOSEPH SOUL, Sec.

Office, 73, Cheapside, E.C.

FUNDS are urgently NEEDED at the present time to meet existing liabilities, as well for the unavoidable and expensive repairs at the Institution, the cost of which must be promptly met. Special donations for this purpose, as well as new annual subscriptions, will be thankfully received.

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Published by ARTHUR MIALL, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, February 5, 1873.